



H O M E

lies sette fourth by the
righte reuerende father in
God, Edmunds Bishop of
London, not onely promi-
sed befoze in his booke, inti-
tuled. A necessary doctrine
but also now of late adioyn-
ed and added therevnto
to be reade within his dio-
cesse of London, of all per-
sons, by cars, and curates,
vnto their parishioners, v-
pon sondayes, & holydaies.

Anno. M. D. L. V.



The Table.

- i. Of the creation and fall of Man.
- ii. Of the miserie of al mankynde and of his condemnation to death.
- iii. Of the redemption of man.
- iiii. How the redemption in Christ is aplya ble to man.
- v. Of chrysten loue and Charitie.
- vi. How dangerous a thinge the breake of Charitie is.
- vii. Of the Church What it is, and of the com moditie thereof.
- viii. Of the aucthoritie of the Churche.
- ix. Of the Supremacy:
- x. Of the Supremacye.
- xi. Of the true presence of Chrystes bodye & blude in the sacrament of the Altare.
- xii. Of transubstantiation.
- xiii. Of certen Answeres against some comō objections made agaynst the sacramente of the Altare.

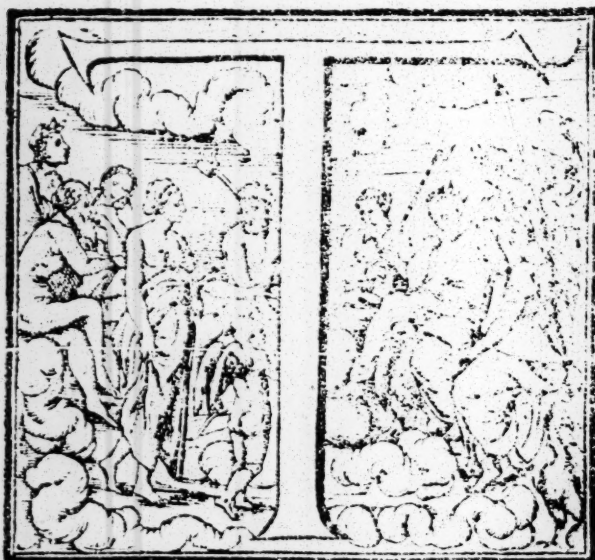


¶ The byshoppe of London to all personnes,
and curates, within his dioces of London.

INasmuche as the people of my dioces, be
ynge within your seuerall cures, & charge
do (as in dede of reason they maye) loke
for to haue at theyr pastoures hand, or at
the leaste way, by hys prouision, & meane
good instruction, and teachynge, especiall ye howe to
serue and please God, and howe also otherwise to do
their duetie, as to any one of them in ther degre doth
appertayne. And forasmuch also as there is not now
a dayes that multitude, and plenteth of preachers,
which in tymes past hath bene, and by Godes grace,
hereafter shalbe. And fynally, for that euerye one of
you in your owne person, is not able to discharge the
offyce of preachinge, which many good folke do great
ly wythe, and desyre ye coulde, and would. Therfore
despyng to haue somethinge done onward, til god
of his goodnes prouide somethinge better, I haue la-
boured with my chapleynes, & frendes, to haue these
Homelyes prynted, that ye maye haue somewhat to
instructe, and teache your flocke withall, requirynge,
and chargynge euerye one of you, that dilygentelye,
vpon the sondayes, and holynes, ye reade to youre
flocke, frutesfull ye, and deliberatelye, one of the said
Homelies. And thus fare you wel. Geuen
at my house in London, the fyrste daye
of July. M. D. L. xl.

An homilye.

An homelye, of the creation and fall of man.



The Prophette,
Dauid in his foze-
score and nintenth,
psalme, exhortynge
all people to synge
praise to almyghe-
ti god, to serue him
in gladnes, and re-
ioyse in hys syghte
alledgethe thys as
a sufficient cause
thereof. *Scitote quoniam*

Psalm. cxxx. *am ipse est dominus, ipse fecit nos, et non ipsi nos.*

Whiche is to saye.

Knowe you that he is oure Lord, it is he that
made vs, and we made not oure selves. And in
dede, who þe diligentely wayeth þe creation of mā, can
not but therein most highly laude, & praise almighty
god, his creator. For wherein the creation of al other
visible thinges, he did but onely commaunde, & wpll
that they shoulde be made, and incontynēt they were
made. in the creating of man, he vsed greate solemp-
nitie, and many notable circumstaunces. Fyyste tou-
chyng mā, he said, let vs make man. which wordes
be as it were the wordes of god the father, to GOD,
the sonne, & to the holpe ghoſte, spoken after the ma-
ner of men, when they goo aboute some gret matter
at what tyme they take good aduysement, or they be-
gyn, and doo toyne with the best, and wyseſt counsel-
lours,

lours, that they can gette. Thys cꝝꝝꝝꝝꝝꝝꝝ (not being necessarye of goodes parte, as wythoute the which he myght haue created man) doth moſte manifestly declare the ſpeciall fauour, of almyghty god to wardes mankynde, but that nexte cꝝꝝꝝꝝꝝꝝꝝꝝ, which both immediately ſolowe thys fyrſte, is a moze ſurer pꝛoſe, and declaration of Goddes tender loue, towardeſ man, when he ſaieth. **Let vs make man to our owne ſimilitude & likenes.** Nowe marke good people, howe much god dyd for vs in our creation. He made vs in hery dede like vnto himſelfe, & in ſo doynge what coulde he haue done moze for vs, A wonderfull excellent benefit & comfort is it vnto vs, to conſyder that man was made like vnto God, And to vnderſtand this thynge the better, you ſhal know that the ſymilitude, and lykenes of man to god, was not in the body of man (for this you muſte moost certainly beleue, & the godhed is a ſpirite, & not a bodely ſubſtaunce) but thys ſimilptude and likenes was in & ſoule, which was endued, with moſt heuenlye & God like qualities, as vnderſtandynge, memory, and wyl, with ſondꝛye gyftes alſo of grace. And here is to be noted by the way, that where almyghty god ſayeth. **Let vs make man to oure owne ſymilitude, & likenes.** he geueth vs to vnderſtā, & there be thꝛee, perſones in trinite, & yet but one god. For in that he ſayeth, let vs make man, therein is ſignified, a pluralitie, oꝛ number of perſonnes, agayne, in that he ſayeth to our ſimilitude and lykenes, and not to oure ſymilitudes and lykenelles, by thys is ſygnifyed, the vnitie

Genesys. 2
 bntie also of one nature and substance. But to pro-
 ceede further concernyng the creation of man, ye shal
 vnderstand that the second chapter of Moyses boke
 called Genesis, in speciall maner dothe recorde the se-
 uerall makinge as well of the bodye of man, by it selfe
 as also of the soule by it selfe. And as touchyng the
 bodye, scripture doth there saye, that GOD four-
 med, or shaped it, of the earth. Nothing thereby p
 excellēcy of mans body, aboue the bodies of other li-
 uynge creatures. For we rede not of anye other ly-
 uynge creature, that god shaped, or fourmed, the bo-
 dy of it, but onely that he made it, and that at the com-

Genesys. 1
 maundement of almyghty god, the earth brought
 fourth foure foted beastes, & the Water, in lyke
 maner brought fourth fyshes, & foules. Onely
 of p body of mā scripture witnesseth p GOD shaped
 it. And as concernyng p soule of mā, it is wrytten of it

Genesys. 2
 in the sayd second chapter of genesys, howe p god bre-
 thed it into the bodye, whiche .ii. circumstaunces, as
 they import a marueylous excellency of man, aboue
 other bodely creatures, so they most clearly declare
 the exceedyng great goodnes of God, towards man.
 Nowe when god had, in such a singuler fashion, crea-
 ted man, he gaue him souerēgntie ouer all the fyshes
 of the sea, ouer the foules of the ayer, and ouer the
 beastes of the lande, yea and made hym a kynge, and
 Emperoure on the Earthe. And yet not satysfied
 with all thys, he placed man in Paradyse, that is in
 a moste pleasaunte garden, where he had planted all
 kynde

kynde of frute, beautified to beholde, and delycyous to
 eate, for man to fede vpon onely one kynde of frute,
 he charged hym on payne of death, (and that not of
 the bodye alone, but of the soule also) vtterlye to re-
 frayne from, which was the fruite of the tree called
 in scrypture, the tre of knowledg of good, and euill
 And lyke as in a mooste maruelous sorte he made A-
 dam the fyrste man, soe in as marueylous, & straunge
 a sorte he made Eue the first woman, euen of a rybbe
 taken out of Adams left syde, and her he made par-
 fyte, and furnyshed her with like gyftes as he hadde
 done Adame the fyrste man: What canne we then
 thinke, or deuise, that god might haue done moze for
 vs in our creation, then herein he dyd. He made the
 soule immortall, that is such as shoulde contynue for
 euer without ende. He furnished it with mooste sin-
 guler gyftes both of nature and of specyall grace also
 The body of man, in the estate of ovygynall innocen-
 cy, had in it helth, strength, cumlynes, and other like
 qualyties, in the highest degre of perfection, it had in
 it selfe then, no fond lust, or concupyscens, no prouitie
 or inclination to euil, no lothsumnes in doinge good,
 no infirmitie or weakenesse, no lacke or want of anye
 qualitie fyt and decent for it. The bodye of man was
 then obedient to the soule, the soule altogether obe-
 dient to GOD. Soo that on Godes parte, oure ma-
 ker and creator, there is nothinge towarde vs but
 all perfeccion, al greate kyndenes, al fatherlye loue, &
 fauour. Holy scrypture mooste euydently affirmeth &
 al creatures were made good in their creation, say-
 ing, *Vidit deus omnia que fecerat et erant valde bona. Gene. i.* That Genesis, 1
 is

is. God salve al thinges whiche he hade made
 and they were verye good. whiche thinge as it is
 generallye true in al creatures concernyng ther cre-
 ation, so is it in a certen degre of excellencye to be be-
 ryfyed in man touchyng the estate of hyg ozy gynall
 innocencye. Thus we maye perceave þ in the creatiō
 of man, al was excellent & parfytte, whyche oughte
 greatly to inflame vs the more to loue and serue al-
 myghetye God our moſte louinge creatoz. But for as
 muche as that blessed estate is loſt, & mankynd by the
 loſſe thereof, fell into extreme miſerpe and wretched-
 nes, it is conſequentially to be well conſydered of oure
 parte, by what meanes man was broughte from ſoo
 good and blessed a caſe, to ſoo euyl and myſerable an
 eſtate, whiche poynte well wayed, is a ſufficyente
 grounde to cauſe vs on the other ſyde vtterlye to de-
 teſt & abhorre all ſynne. For that greuous fall of man
 came of ſynne. Synne it was, for which God thruſte
 man oute of paradyle, ſynne it was that cauſed the
 fleſhe to ſtryue agaynſte the ſpिरite, and the ſpyryte
 agaynſt the fleſhe, ſynne it was that broughte vnto
 mankynde neceſſitie of bodyly deathe, and all the in-
 firmities and diſeaſes, whiche man in thys tranſyto-
 ry lye ſuſteyneth, ſynne ſynally it was, that cauſed
 all the poſteritie of Adame and Eue to be bozne in
 ſtate of dampnation. But ſomme perchaunce are de-
 ſyrous ſardar to knowe, by what meanes man was
 fyrſt broughte to comytte ſynne. For the vnderſtā-
 dyng whereof, lette vs haue recourſe to the thyrde
 Chapp. of Geneſis, wher it is wyrtten, how that the
 wyly ſerpente the deuyl came vnto Eue and ſayde
 vnto

vnto her: Whye hathe God gyuen you com-
 maundement not to eate of euery tye in pa-
 radyse: Where vnto the Woman answered
 and sayde, of the fruyte whych is in paradysse
 we eate, but of the frute of that tree & grow-
 eth in the myddest of paradysse, GOD hath
 charged vs not to eate or touche it: lest, per
 chaunce we dye. Then sayde the serpente to
 the Woman: Naye, you shall not dye. For
 God knowethe that Whatsoeuer daye you
 shall eate thereof, youre eyes shall be opened,
 and you shall be lyke Gods, knowynge good
 and euill. The Woman therefore sawe that
 the tree was good to eate of, and beautifull
 to the eye, and pleasaunte to beholde, and she
 tooke of the fruyte thereof and dyd eate, and
 gaue part to her husbāde, who also dyd eate,
 Thus throughe the prouocatyon of the deuyll, man
 fyrst fell into synne. Wherefore as we must alwayes
 abhorre synne and forbear it, because of the greate
 misery it brought vs vnto, so should we no les hate,
 and to the vttermost of our power, fly the deuyll and
 all his suggestions, knowynge that thereby we were
 fyrst induced to comytte synne. For as thys enre-
 aduersary was busye at the begynnyng wyth our
 fyrst parentes, so is he no les, but rather more busye
 wyth vs at thys present, as wytnesseth Saynt Pe-
 ter in the .v. chapter of hys fyrste epylle, saying.

Peter. 5.

B. i.

Your

Youre aduersary the deuyl as a rozyng lyon
goeth about, sekynge Whom he maye deuour.
Thys aduersary of mankynde, dysdaynyng at the
greate felycptye that Adam and Eue were in,
neuer ceased questyonynge, and craftynge wyth the
woman, being the weaker and frayler vessel, buttill
he had made them dysobey gods commaundement:
by whiche their doynge, they lost, the o:yginal great
innocency whiche they had at there creation, which
being lost, nether the body woulde be obedyent to þ
soule, nor the soule to god, but al was in man turned
vpsidowne: yea therby they fell also into necessitye of
tempozall death of body, and (which is worst of all)
into the estate of eternall damnatyon, and euerlast-
ing death, both of body and soule. But now, because
it maye peradventure seme in some mans iudge-
ment, that seynge the thing that Adam and Eue did,
was but the eatynge of an appell, therfore their
fault was not great, nor deserued so greuous punysh-
mente, let vs consider the circumstaunces, and we
shall sone perceiue the offense not lighte, but verye
soze and heynous. Fyyste the thyng whych god com-
maunded man to forbear was a thyng mozte easye
for hym to forbear, and so much was hys faute the
greater. Besides this, whan a man is tolde befoze of
great peryll and daunger that shall light vpon hym
if he doo this or that, in case after such warnynge he
offende therein, hys fault is thereby made the gre-
uouler. Thyzdly, the lesse inclynatyon a man hath to
anye synne, the moze he synneth yf he doo the same,
Nowe Adame and Eue, had in them no inclynation
at

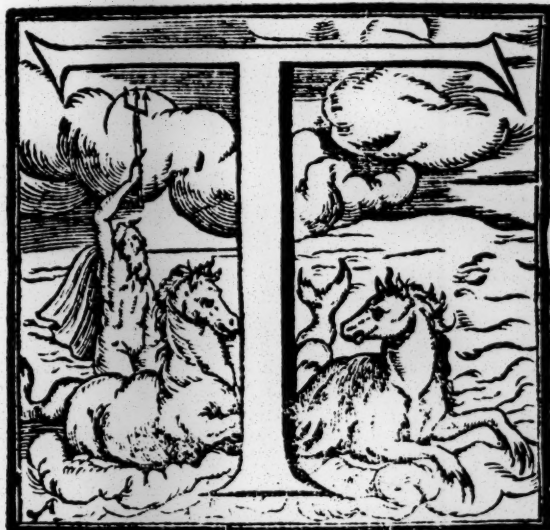
An homely of the of the Creation and fall of man.

Crill.

hort you, that you laye not daylye and hoberely to
geue most hartly thanks to almyghty God, for that
he of hys more goodnes created you, & created you,
not wythout sense, as the stones, not without reason
as the brute beastes, but hath gyuen you, all nota-
ble qualites and powers that other coꝝpoꝝall crea-
tures haue, and besydes, hath particularelie planted
in you reason and vnderstādyng, and sondꝝy goodly
qualities of body and soule, seuerall to the nature of
man only, and not common to mā, and other erthly
creatures. Thys is further moꝝe also to exhorte you,
that remembꝝyng what miserye came to mankynde
by sinne, and by such a synne, as in some mens iudge-
ment myght seme to be verye smale, it is to wyte
by eatyng of an apple, you wyll be circumspecte in a
uoidyng of al kynd of synne, and disobedience, be the
thyng in his owne nature ueuer so smale a thyng,
whyche is by God hym selfe, or by suche as we owe
obedience vnto commaunded. Fynallye and laste of
al, thys is to exhorte you, to consider diligently that
we haue a deadly ennemy, whych is ꝑ deuyl, who de-
spyeth oure destruction, and doth moost craftely and
busely trauayle by all meanes wyth vs to worke the
same, of whose mooste subtyl and wilye traynes, we
must pꝛyncypally take hede of, whyche graunt vnto
vs all, the blessed trinitie, the father, the Sonne,
and the holye ghosť, to whome be all
honoure and gloꝝyẽ woꝝlde with-
oute ende, Amen.

thon. 9.

CAn homely of the miserye of all mankynd
and of hys condempnation to everlastynge
deathe, by hys owne synne.



The holye ghoſte,
in wyrtynge the holy
ſcripture, is in no
thyng more diligēt,
then to pull downe
mannes bayne glo-
ry, and pryde, which
of all vices, is moost
vniuerſally grafted
in mankynde, euen
from the fyrſt infec-
tion of our fyrſte fa-
ther Adam.

And therefore, we reade in many places
of ſcripture, manye notable leſſons againſt this olde
rooted vyce, to teache vs þy moost cōmēdable vertue
of humilitie, how to know our ſelues, & to remēber,
what we be, of our ſelues. In the booke of Geneſis,
almighty God geueth vs all, at yſle & name in oure
great graunde father Adam, which ought to admo-
niſhe vs all, to conſyder what we be, whereof we be,
from whence we came & whyther we ſhall, ſayenge

thus *In ſudore vultus tui veſceris pane tuo, donec reuertaris in terram* Gene. 3.

de qua ſūptus es, et quia pulvis es in puluerem reuerteris. That is to
ſaye. In the ſweate of thy face thou ſhalt eate
thy breade, vntyll thou retourneſt into the
earthe, oute of whyche thou waſte takeſt
duſte thou art, & into duſt thou ſhalt retourne,

Here

An homely.

Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earthe and dust, and that to grounde, earthe, and duste, we shall returne agayne, whyche name and tytle of earthe, and duste, appoynted, and assygned by God, to all mankynde, the holye Patriarche Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodome and Gomorre, saying in the .xviii. of Genesis

Gene. 18.

Cum sim puluis et cinis, that is to saye, saying I am duste

and ashes. And we reade that Iudythe, Hester, Job, hieremie, wyth other holy men and women, in the olde testament, dyd vse sacke clothe, and dyd cast duste, and ashes vpon theyr heades, when they bewayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with suche a ceremony of sacke clothe, duste, and ashes, that thereby they myght declare to the hole world, what an humble, and lowly estimation, they had of theim selues, and howe well they remember theyr name, & tytle aforesayde, theyr vyle, corrupte, fraile nature, duste, earth, and ashes. The booke of wysedome also, willynge to pull downe oure proude stomakes, moueth vs diligently, to remember our mortall, and earthly generation, which we haue al of him, that was fyrste made, and that all men, aswell kynges, as subiectes, doo come into this worlde, and doo goo oute of the same in lyke sorte, that is, as of our selues, full miserable, as we maye daylye see. And almyghtye God commaunded his Prophet Esay, to make a proclamation, and to crye to the hole worlde, that all flesche

Iudith. 3.

and. 9.

Iob. 13.

Hier. 6. and 23

Sapience. 7.

is grasse, and that all the glozpe of man, is as the flower of the feilde, the grasse is withered, and the flower doth fall away, for the wynde of our Lorde bloweth vpon it. The people surely is grasse, whiche dryeth vp, and the flower fadeth away, but the woorde of our Lord abydeth for euer. Accordynge whereunto, the holye prophet Job, hauynge in him selfe great experience of miserable and synnefull estate of man, dothe open the same to the worlde in these wordes. Job. 14.

Homo natus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, et conteritur, et sicut velut umbra, et nūq̃ in eodem statu permanet et dignum ducis super huiusmodi aperire oculos tuos, et adducere cum tecum in iudicium? qui potest facere mundum de immūdo conceptum semine?

That is to saye Man beyng borne of a woman, lyuynge a shorte tyme, is full of manyfolde miseries, he spryngeth vp lyke a flower, & fadeth agayne, vanyshynge away (as it were) a shadow, and neuer contyneth in one state. And dooest thou iudge it mete (O Lorde) to open thyne eyes vpon suche a one, and to brynge hym to iudgement with thee? Who can make hym cleane that is conceyued of an vncleane sede? In dede all men of theyre euylnes and naturall prouenes, were so vniuersallye gyuen to synne, that God (as the scripture testifieth) repented ỹ euer he made man. And by synne, his indygnation was so muche prouoked agaynste the worlde, that he drownded all the worlde wyth Noes fludde (except Noe him selfe and

An homely.

and hys lytle housholde.) It is not wythout greate
cause, that the scripture of God, doth so many times
call all menne here in thys worlde earthe, sayenge,
(O thou earthe, thou earthe, thou earth, heare
the Wooorde oure Lorde.) Heire. xxij. Thys,
oure right name, vocation, and tyle: earthe, earth,
earth, pronounced by the prophet, We weth what we
be in dede, by whatsoeuer other stile, tyle, or digni-
tye me doo cal vs. Thus, he plainly nameth vs, who
knoweth best, bothe what we be, & what we oughte
of right to be called. And thus he dyscribeth vs, spea-
kyng by hys faithfull Apostle. S. Paule to the Ro-
maynes the. iij. Chapiter. sayinge. All men Jewes
and Gentiles, are vnder synne: there is none
ryghteous, no, not one, there is none that vn-
derstandeth, there is none that sekethe after
God, they are all goone out of the Way they
are all vnprofytable, there is none that dothe
good, no not one, theire throte is an open se-
craffe and deceyte, the poyson of serpentes is
vnder theyr lyppes, theire mouthe is full of
cursyng and bitternes, theire fette are wyfte
to shed bloude, destruction and Wretchdenes
are in theire Wayes, & the Waye of peace haue
they not knowen, there is no feare of God be-
fore theire eyes. And in an othere place, that is to
wit. Galathians. iij. S. Paule wyteyth thus, (God
bath

Hiere. 22.

Rom. 1.

Gal. 3.6

hath wrapped all nations in vnbeleife, that
 he myght haue mercye on all. The scripture ^{Roma. 11}
 concludeth al vnder synne, that the promyse ^{Gala. 3.}
 by the fayth in Iesus Chryste, should be geue
 vnto them that beleue. S. Paule in manye pla
 ces, paynteth vs oute in our collours, calling vs the
 chyldren of the wrath of GOD, when we be bozne,
 sayinge also: that we cannot thinke a good thought
 of our selues, muche lesse, we can say wel, o: Doo well
 of our selues. And the wyseman sayeth, in the boke
 of Proverbes. the iuste man falleth seuen ty
 mes a daye: The moste tried and approued man
 Job, feared all hys woꝝkes. S. Ihon the Baptiste,
 being sanctified in hys mothers wombe, and pray
 sed befoze he was bozne, called an aungel, and great ^{Luce. 1.}
 befoze the Lorde, replenyshed euen from his byrth,
 with the holy ghost, the preparer of the way for oure
 sauiour Chyist, to be moze then a prophett, and the
 greatest that euer was bozne of a womā, yet he play
 nely graunteth, that he had nede to be washed of
 Chyist, he woꝝthely extolleth and glorifieth his lord
 and mayster Chyist and humbleth hym selfe, as vn
 woꝝthy to vn buckle hys shooes, and geueth all ho
 noure and gloꝝy to GOD. So doeth Saynt Paule,
 both oit and euidently confesse hym selfe, what he
 was of hym selfe, euer geuyng as a moste faythefull
 seruaunte oughte to doo, all prayse to hys mayster,
 and Sauoure. Soo deeth blessed saynt Ihon the
 euangelyst, in the name of him selfe, and of all other ^{Ioh. 1. 2.}
 holy men, be they neuer so iust, make this open con
 fession

temion. If we say, that we haue no sinne, we deceiue our selues, and the truth is not in vs: If we knowledge our synnes, God is sayth: full and iust, to forgyue vs oure synnes and to clense vs from all vnrightheousnes. If we saye, we haue not synned, we make him a ly-

Eccles. 7. er, and hys woorde is not in vs. Wherefore the wyseman, in the booke called, Ecclesiastes opely declareth, that there is not one iuste man vpon the
Psal. 2. earthe, that doth good, and synneth not. And saynt David is ashamed of his synnes, but not to confesse hys syne. Howe ofte, howe earnestlye, and howe lamentably doth he desyre Goddes grate merce, for hys greate offences, and that God should not entre in to iudgement wyth hym. And agayne, howe wel wayeth this holy man hys synnes, when he confesseth, that they be so many in number the and so hyd
Psal. 16. and hard to vnderstand, that it is in maner vnpossible, to knowe, vtter, or number them. Wherefore he haungeth an earnest, and depe contemplation, & consyderation of hys synnes, and yet not commyng to the botome of them, maketh supplication to God to forgyue hym his pryue secreete hydde synnes, to the knowlege of the whyche, he cannot attayne.

Psal. 2. He wayeth ryghtly hys synnes, from the originall roote and sprynge heade, perceyuinge inclinatyons prouocations, stirrings, stingings, buddes braunches, dreges, infections, tastes, felinges and sentes of them, to cōtinewe in him self. Wherefore he sayth. Marke & behold, I was conceued in synnes

He saith not sinne but in the plurel number, sinnes: forasmuche, as oute of one, as fountayne, spryngeth all the reste.

And our sauour Christ sayth, ther is none good but God, and that we can do nothinge that is good, wythout hym, or no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can doo. He preferreth the penitent Dupli- cane, before the proudeholpe, and gloriouse Phary- sey: He calleth him selfe a phisicion, not to them that be hole, but to them that be sycke, and haue nede of hys salue, for theyr soze. He teacheth vs in our pray- ers, to reacknowledge oure selues synners, and to aske for geuenes, and delyueraunce from al euyls, at our heauenly fathers hande. He declareth that the synnes of oure owe hartes, doo desyle oure owne selues. He teacheth that an euill worde, or thought, deserueth condempnation, affyrmyng that we shall geue an accompte, for euerye idle worde: He sayeth he came not to saue, but the syne that were vtterly losse, and cast a waye. Therfore fewe of the proude, iust, learned, wise, perfite, and holy Pharyseis, were saued by hym, because they iustified them selues, by their counterseite holynes, before men. Wherefore good people, let vs beware of such Hypocrisie, vaine gloze, and iustifying of our selues. Let vs loke vpo oure feete, and then downe oure Decockes fethers. Downe proude harte, downe vayne claye, frayle, and byttle vessels. Of our selues, we be crabtrees, that can bring furth no aple, we be of our selues, of such

Math. 23

earth as can bring furth but weedes, nettels, bzambles, bziers, cocle, and darnell. Our frutes be declared in the fiste chapter to the Galathians. We haue neither sayth, Charitye, hope, patience, chastite, nor any thinge els that good is, but of God: and therefore, these vertues be called there, the frutes of the holye ghost, and not the frutes of man. Let vs therefore acknowledge our selues befoze God, (as we be in dede) myserable & wretched sinners. And let vs earnestly repente, and humble our selues hartely, to crye to God for mercye. Lette vs all confesse wyth mouthe, and harte, that we be full of imperfections. Let vs knowe our owne woorkes, of what imperfection they be, and then we shal not stande solyshelye, and arrogantly in our owne conceytes. For trulye, there is imperfections, in our beste woorkes: we do not loue GOD, so muche as we are bounde to doo, wyth all oure harte, mynde, and power: we doo not feare God so much as we ought to doo: we doo not praye to God, but wyth great and many imperfections. We geue, forgeue, beleue, loue, and hope, vnperfectlye: we speake, thynke, and do, vnperfectlye, wee fyght agaynst the deuyl, the worlde, and the fleshe, vnperfectly. Let vs therefore, not be ashamed to confesse playnely, our estate of imperfection, yea let vs not be ashamed to confesse imperfectyon, even in all our woorkes: Let none of vs be ashamed, to say with holy S. Peter: I am a synfull man, Let vs all saye wyth the holy pꝛophet David: We haue sinned wyth our fathers, We haue done amysse, and

Luke. 5,

psal 160

and dealte wyckedlye. Let vs all make confessi-
 on with the prodigall sonne to oure father, and saye Luce. 15
 with hym: We haue synned agaynst heauen, and be-
 fore thee (O father) we are not worthy to be called
 thy sonnes. Lette vs all saye wyth holy Baruch: Baru. 3,
 O Lord our God, to vs is Worthely ascribed
 shame and confusion, and to thee, ryghteous-
 nes. We haue synned, We haue done wycked-
 ly, We haue behaued our selues vngodlye, in
 all thy ryghteousnes. Let vs all say with the ho- Dani. 9.
 ly prophete Danuell: O Lorde, ryghtuousnes
 belongeth to thee, vnto vs belongeth confu-
 sion. We haue synned, We haue bene naugh-
 tie, We haue offended, We haue fled from the,
 Wee haue gone backe from all thy preceptes,
 and iudgementes.

So we learne of all good men, in holye scripture,
 to humble oure selues, and to exalte, extoll, prayse,
 magnifye, and glorifye God.

Thus ye haue heard, of how euill we be our selues,
 how of our selues, & by our selues, we haue no good-
 nes, helpe, nor saluation: but contrarywyse, synne,
 dampnation, and deathe euerlastyng: whyche, yf
 wee deeply weyghe, and consyder, we shall the bet-
 ter vnderstande, the great mercy of God, and howe
 our saluacion commeth onely by Chyste: for in oure
 selues, as of our selues, we fynde nothyng, where-
 by we may be deliuered from thys miserable capti-
 uitye, into the whyche we were caste throughte the
 enuie.

An homely of

enue of the deuyl: by transgression of Gods commaundement, in our fyrste parent Adam. We are al become vncleane: but we al of our selues, are not hable to clese our selus, noz to make one an other of vs cleane. We are by nature, the chyldren of Gods wyathe: we are not able of oure selues, to make vs the chylzen and inheritours of Gods glozpe. We are shepe that runne astray: we cannot without god
1. Pet. 2. Des grace, and helpe, come againe to the shepe fold: so great is our imperfection and weaknes. In our selues therfore, maye not we glozpe, whych of our selues are nothyng but synnefull, neyther may we bragge of our woozkes that we doo, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande befoze the ryghteous thron of G O D, as the holye Prophete Dauid sayeth:
Enter not into iudgemente wyth thy seruante, O Lorde, for no man that lyueth, shalbe founde ryghtuous in thy syghte. To God therfore, muste wee flye, or els shal we neuer fynde peace, rest, and quyetnes of conscience, in oure hartes. For he is the father of mercyes, and God of all consolation, he is the Lord, wyth whome is plenteouse redemption. He is the God, whyche of his owne mercy saueth vs, and setteth out hys charitie, and exceedyng loue toward vs, in that of hys owne voluntary goodnes, when we were perished, he saued vs, and prouyded an everlastyng kyngedome for vs. And al these heauenly treasures are giue vs, of hys mere mercy, freely. And for whose sake? True
lye

Iye for Iesus Christes sake, that pure, and vndefile
Lambe of God. He is that derely beloued sonne for
whose sake, God is fully pacified, satysfied, and set
at one with man. He is the Lambe of God, whyche i, Pet. 2
taketh awaye the synnes of the worlde, of whom it
maye it be truely spoken, that he dyd al thinges wel
and in hys mouth was founde no crafte nor subtil-
ty. Lyke wyse he maye say the pryncce of the worlde
came, and in me he hath nothing. He maye saye also
whiche of you shal reprove me of anye faulte, He is
that hygge and everlastynge preiste, whyche bathe
offred him selfe to God, when he instituted the sacra-
ment of the Altare, and once for all, in a bloudy sa-
crisyce, done vpon the crosse with whiche oblation,
he hath made perfecte for evermore, theym that are
sanctified. He is the mediatour, betwen GOD, and
man, which payed our raunsome to God, wyth his i, ihon. 3
owne bloude, and with that, hath clenfed vs from
synne. He is the Whisition, which healeth all our dy-
seases. He is that sauour, whyche saueth the people
from al theyr synnes: To be short he is that flowing Math. 1
and most plenteous fountayne, of whose fulnes, all
we haue receyued. For in him are all the tresures of
the wysedome, and knowledge of God hydden, And
in him and by him haue we from God the father, all
good thinges perteynyng epyther to the body, or to
the soule. O how muche then, are we bound to thys
oure heauenly father, for these his great mercyes,
whiche he hath so plenteously declared vnto vs, in
Christ Iesu our Lorde, and sauour. What than-
kes, worthy: and sufficient can we giue to hym Let
vs

An homely of

vs all with one accorde, burst oute with ioyfull voy-
ces, euer praylynge, and magnifyenge this lord of
mercy, for his tender kyndnes shewed to vs, in hys
dearely beloued sonne Iesus Chryst oure Lord.

Let vs nowe learne to know our selues, our frail-
tie, and weakenes, withoute anye ostentatyon, or
boastynge of oure owne good deedes, and merytes.
Let vs also knowledg the exceadyng mercede of
God towarde vs, and confesse, that of oure selues
commeth all euyl, and dampnation, soo lyke wyse of
Oze, 13. hym commeth all goodnes and saluation, as God
himselke sayth by the Prophet Oze. O Israel thy
destruction commeth of thy selfe, but in me
onelye is thy helpe and comeforte If wee thus
humbly submyt our selues in the sighte of God, we
maye be sure, that in the tyme of hys visitatio he wil
lyfte vs vp, vnto the kyngdome of his dearely
beloued sonne, Chryst Iesu our Lord, to
whom with the father, and the holpe
ghost, be al honoure and glo-
rye, for euer.

Amen.

Io. Harpesfeld sacre theologic professoris.
Archidiaconi London

An Homelye of the redemption of man.

Fol. 13.



I Was Declared
vnto you good chri-
sten people, in y^e last
homely, howe oure
fyrste parentes Adā
and Eue, were by
the synguler good-
nes, and especial fa-
uour of almyghtye
God, created righte
worthy creatures,
and in the estate of
parytte innocency. It was also shewed howe tho-
rough disobedience to theyr creator, they broughte
them selues, and al mankind, vnto the estate of euer
lasting damnation. Nowe shall you consequentye
heare, of the delyueraunce of man, out of that dam-
nable estate, that is, of our redemption. For the vn-
derstandyng whereof, you muste persytlye beare in
mynde, that the whole nature of man, both in body
and soule, was thorough orygynall synne, greatlye
defiled. For the soule (whych is the cheif part of mā)
lost thereby the especyall gyftes of grace, wyth
whiche it was indued in the creation, and besides
that it was also maymed in the gyftes of nature, as
in memozye, intelligence, wyll, and other lyke. And
the body (which is the inferiour part) it also was by
the meanes of orygynall synne, brought to the neces-
sary estate of immortalicie, so that it muste nedes die

D.

and

An Homely of the

and was through that synne of our sayde fyrste parentes, made weke, and brought to be subiect, to sondrye kindes of infirmities, and sickenes: and nother could God of his iustyce, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by hys owne defaulte defyled) vnles he were fyrst made pure, and cleane, agayne nether mā was able to helpe him selfe herein, no, nor yet anye angel at al. Wherefore, almyghty God (whose mercy exceedeth all his workes) pytienge the wretched case that mankynd was in, dyd appoint, euen from the begynnyng, his onely sonne, the seconde person in trinitie, to be the sauoure of the worlde, & to restore man agayne, to perfect clenness, both in body, & soule, and that by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordinge to the wyll of his father,) dyd take vpon him the nature of man, ioynnyng to hys euerlastyng Godheade, the whole, and perfyte nature of manhode, not making that nature of mā, which he toke, a newe of nothing as he dyd heauen and earth, nor yet making it, of a clod of earth, as he did þe body of Adam, but he toke the nature of man, of the very substance of þe Virgyn Mary his mother, that like as Adam and Eue brought them selues, & all theyr posteritie, throughe sinne, into the estate of eternal dampnatiō, so christ takyng vpon hym, the very selfe same nature, being descended from Adam and Eue, vnto the Virgyn Mary, and of her beyng taken, and ioyned in him to the godhead, in vnitie of person, shuld by his en-
nocell

nocency, & through death, willingly suffered in that
 his most innocent bodye, not onely hym selfe, becom
 immortal mā, & haue glory euerlastyng, but make so
 many also, partakers of lyke blessednes, as shuld en
 ioye the merites of his passion. Wherefore, it is a ve-
 ry pernicious errour, to thinke that chryst tooke not
 his fleshe, of the verye fleshe of the blessed Virgyn
 Mary his mother, How could his death haue done
 me good, if it were not of the same nature that I am
 of, and therefore S. Paule in his second chapiter of *Heb. li.*
 his Epistle to the Hebrues sayeth. *Qui sacrificet, et qui*
sanctificantur, ex uno omnes, that is. He that sanctyfieyth
 and they which are sanctified, are al of one:
 and within a lytle after he sayeth farther. *Debuit per*
omnia fratribus assimulari, ut misericors fierit, et fidelis pōtifex, ad deū
ut repropitiare delicta populi. that is. Chyste must in al
 pointes, becom lyke to his brethren, that he
 myght be a mercyfull and frutesfull Bishop
 to godward to procure mercy for the sins of
 the people. If Chyste toke not fleshe of y^e virgyn
 Mary, howe is that promyse fulfilled, whiche god
 made immediately after the fal of our first parētes,
 when he thrust them out of paradys, at which time
 he said vnto the serpent (as it is written, in y^e thyrde
 chapiter of Genesis, I Wyl set enmitie betwixt
 the, and the womans sede, and it shal treade *Gene. 3.*
 downe thy hedde. Lo how mercifully God dea-
 leth wyth mankynde. He promysed that one shoulde
 be bozne of the sede and stocke of Eue, which shuld
 D. ii. vanquyſhe

An Homely of the

Gen. 22

vanquyshe our ghostly enemy the diuell. Nowe in
that he calleth hym the sede of the woman, he most
playnely declareth, that he must nedes haue in him
the selfe same nature that the woman had. Againe
God makynge the second promyse of the same sede,
to come of the stocke of Abraham the patriarke, saide
vnto Abraham, (as is wytnessed in the .xxii. of Ge-
nesys) In thy sede shall all the nations of the
World be blessed. & many hundred yeres after & he
promysed lyke wyse to kynge Dauid, that, that sede
should come of hym to. Which promyses of almighty
God, were not to be verified in Chryst, yf he toke
not & substaunce of his flesh, of the Virgin Mari his
mother. But here it may seme straunge to some, & al-
mighty god (seing he inteded from & beginning, to
sed his sonne into & world, to be incarnate for mas
redemption) did defer the sendinge of hym soo longe,
that is, the space of foure thousand yeaeres or there-
about. To whome it is to be answered, that the
long taryng of Chryste, before he was incarnate,
came not of lacke of good wil in god, towarde vs,
but of vnedines, and lacke of good disposytion, to
receyue him on oure partes. For yf Chryste shoulde
haue comen in the begynnyng of the worlde, me
would haue thought, that if God had suffered them
to vse theyr owne natural powers, they wold haue
attained saluation well inough, without any other
helpe on Godes parte. Agayne, though after
longe experience, and trauaile of mā, folowing the
onely lighte of nature, it is euidente, that he ne-
edes a speciall ayde from God to the attaynyng
of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of his goodnes, had geuen vnto manne some specyall lyght, and knowledge of his wyll and pleasure, that then vndoughtedlye without farther helpe, he folowinge suche specyall lyght, and knowledge, myght be able wel inough to attayne to euerlastynge lyfe. Therefore, to take al such excuses awaye, and that we shoulde playnelye vnderstande, that after we once fel into synne, neither the light of nature in vs, neyther the knowledge of the wyll of God, by speciall reuelation opened vnto vs, was able to helpe vs, god suffred mā-kynde to trauell fyrst by the lyght of nature, secondly by the lawe of Moyses, and yet man ranne stil farther and farther, into Dampnation. wherby it appeareth, that though knowledge of the truth be necessarye, to the attaynyng of euerlastynge lyfe, yet suche knowledge (be it neuer so great) being in a man corrupted with sinne, is to feble and to weake to purge him of sinne. For purgation & clensynge of sinne, cometh by some other meanes, besides þ knowledge of the truth, and therefore S. Paule in the fyrst chapter of his epistle to the Romaines, most plainly affirmeth, that in the time of þ lawe of nature, mē knewe enough of God, but yet, notwithstanding their knowledge, they fel into abhominable idolatry. The wordes of S. Paule, in that place are these. **So much as may be knowe of god, is manifest in the** (that is to say, in those which liued vnder the lawe of nature, fro Adam vnto Moyses) **For his inui-**
sible

An homely of the

sible thinges, euen his eternall power & god
hed, were sene of thē, being understāded by
the works of the creatiō of y^e worlde, so that
they are without excuse, because, that when
they knew God, they glorified hym not as
god nether were thankeful, but became full of
vanitie in their imaginations. And as y^e lighte
whiche men had by the lawes of nature, was not
of force, to kepe them from synne, so nether the law
of Moyses, beyng opened from god him selfe by spe
cial reuelatiō, could suffer to ryd mā from synne (as
S. Paule in the second chapter of his foresayde e-
pistle testifieth saying) Behold thou art a Jew
and thou doest rest in the law, and doest glo
ry in god, and doest know his will and plea
sure & being instructed in the lawe, thou do
est allowe that is best, and doest trust that
thou art a guide of the blynde, a light to thē
which are in darkenes, an instructour of the
folye, a mayster of the ignorant, and that
thou knowest by the lawe the forme of scy-
ens & truth, but yet thou that teachest other,
teachest not thy selfe, thou & prechest against
aduouteri, art an aduouterer thy self, thou &
doest desye Idoles, commyttest sacryledge
thy selfe, thou that doest glorie in the lawe,
through transgressing of the lawe, doest dys-
honor

Roma. 2.

honor God, for the name of God, throughe you, is blasphemed amongst the gentyles.

Thus it is euydent, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledg of the law of Moises, man was able to auoyde eternall dāpnatiō but that he neded, besides such knowledg, of som other helpe, that is, of amendes, to be made for his synnes, and therby, to be reduced into the fauour of god agayne and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledg be y better establihed, & be able also, according to knowledg of the truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, becam mortall man, & was made in al partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of persō, in such a merueulous sort, that as in vs, the bodi being of one nature and the soule being of an other nature, do make yet but one person, so in hym the nature of God, and the whole perfect nature of man, do make but one person. Of this incomprehensible vnion of y godhed, & manhed in Christ, S. Ihon speaketh in the first chapter of his gospell, saying, *Verbū caro factum est, et habitauit in nobis.* **the worde.** (that is the sonne of God) **was made fleche** (that is man) **& dwelt amongst vs** he dwelt here on the earth, (as scrypture declareth,) aboue, xxxiii. yeares, and when he had fulfilled al thinges, according to the sayinges of the holye

An homely of the

ly prophetes, whiche were to be fulfilled of hym be
fore his passion, then he suffered death willingly, yea
the death of the crosse, by such payne, (wrongfullye
procured of the deuill against him) to ransom man
kynde out of captiuitie, whiche it sustained vnder
the deuill most iustly: and that this ransom shold
be persyt, he suffered sondry sortes of moost hytfull
wronges, and intollerable paynes, & torments, in
his most pure, and innocent body, as buffetting, bin
dinge, scourgyng, plattynge on his heade a crowne
of thorne, hanginge on the crosse, pearcinge of hys
handes, and fete with nayles, openyng of his syde
with a speare, and shedyng of his mooste precyous
bloude, which passion of his, as it is a moost parfyt
myrrour, and glasse for vs, therein to behold the ex
ceeding great loue of god towards vs, whyche spa
red not his onelye sonne, but for vs all gaue hym to
dye, so it is a sufficient occasion, to brynge al men in
extreme hatred of the deuill, and synne from dan
ger of whome mankynde coulde not be rydde, but
onely by so paynesfull a death, of the sonne of God.
What can we loke for at gods handes, yf we synne
from henceforth, but wrath and vengeance, seing
he hath once deliuered vs from sinne, by so merciful
a meanes: All that our sauyour Chryste suffered, he
willingly suffered for our synnes, him selfe hauinge
neuer deserved anye whyt of payne, as who neuer
synned. And yet his passion, though it be in it self a
sufficiente ransom, for the synnes of the whole
world, yet it taketh not place in all men, not for in
sufficiency in it selfe, but for Defaute in them, that
should

Should condingly receaue the merytes thereof. For
 thys you must knowe, that God requireth in vs cer
 tayne thinges, to be accompyshed by our owne wyll
 and consent, without the whiche, we can not be sa
 ued, no moze, than yf Chryst had neuer dyed for vs.
 What thynges these are, shalbe hereafter declared
 vnto you. In the meane season, lyfte vp your hartes
 and open them a wyde, to receaue in, vnto them a
 great loue towardeg God, who soo nobilye created
 vs, and when we throughe our owne defaulte were
 fallen into the estate of endles misery, and wretched
 nes, so mercifully redemed vs, by the passyon, and
 death of hys onely sonne our sauour Chryst. Remē
 ber that synne, and nought els, brought vs first out
 of Codes sauiour, and that to take awaye synne, the
 sonne of GOD was incarnate, and suffered moost
 paynefull death on the crosse, and therefore hereaf
 ter, fle you all kynde of synne, and fight incessantlye
 agaynst your ghostly enemye the deuyl, who beinge
 vanquished by chryst, is not able now to ouerthrow
 vs, yf we, in the ryght faith of Chryst, valiantly with
 stand hym, which to doo graunt vnto vs, the blessed
 trinitie, the father, the sonne, and the holpe
 ghost, to whome be al honour, and glo
 ry, woold wythout ende
 Amen.

✱ An homely declaryng how the redemption in Chyyst is appliable to vs.



Although the death and passion of our sauiour chyzist, be in value a sufficient ransom for the synnes of the whole worlde yet in effect it taketh not place in y whole worlde. For neyther Turke, Jew, nor infidell, waiting beleife in chyziste, canne take

good by the death and passion of Chyzist the scriptur most manifestly affyrmyng in the. xvi. chapter of S

Mark. 16

Marke, that Whosoever doth not beleue shall be dampned. Agayne, euil lyfe, bringeth to the euyl lyuer, eternall death, beleue he neuer so wel. As S. Paule wytnesseth, in the. v. chapter of his epystle to the Galathians, where he sayth. Walke after the spirite, and fulfyl not the lustes of the fleme. For the fleme lusteth contrary to the spiryte, and the spirit contrary to the fleme. These are cōtrary one to another, so that you do not What ye would. But and yf ye be lede of the spirite, then are ye not vnder the lawe. The dedes of the fleme are manifest which are these aduoutry, fornication, vnclennes, wātonnes ydola

ydolatrye, Wychcrafte, hatred, vanyaunce, contention, Wrathe, stryfe, sedytyon, sectes enuy, murdre, Drunkennes glotteny and suche lyke of which I tel you before as I haue told you in tyme past, that they which commit suche thynges, shall not inherit the kingdō of heuē.

Thus you perceauē that to þ̄ enioying of the death and passion of Chyyst, these two poyntes are requy sit of our behalf, the one, to beleue ryghtly the other to lyue by ryghtly, whych two poyntes, no man is able otherwyle to know excepte it be by speciall re uelation, from God, but onely by the catholyke church, whych catholyke church, our sauour Chyyste hath appoynted, to be the onely scoole, for al men to come and repayre vnto, to learne such truthe, as is mete for them to knowe, for the attayning of euerla styng lyfe. Thys catholyke church, and no other cō pany, hath þ̄ true vnderstanding of scripture. & the knowledge of al thynges necessary to saluation. To thys church, Chyyst maketh promys in þ̄ xvi. of Iho saying. When that spirit of truth shall come he

shal teache you all truth. To thys church also he maketh that other promys, wrytten in the, xxviii. of Mathew, where he sayth: Beholde I am with

you, to the ende of the worlde. Thys catholyke church, thus gouerned by the holy Ghost & assisted alwayes of Chyyst hym selfe, neuer yet fayled, frō þ̄ tyme of the Apostles hitherto, ne shal faile to þ̄ woꝛl des ende, nether can it be deceaued in any necessary

E.ii.

truth

Iohn. 16

Math. 8.

An homely of

truth accordyng as Christ promyseth in the, xvi. of
Mathew, sayinge. That hel gates shall not pre-
uaile agaynste the church. wher by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke church shall neuer be ouercome wyth erreure.
For thys cause S. Paule in the thirde chapiter of his
Timor 3. fyrst epylle to Timoth callerh the catholyke church
the pillar and ground of truth. This catholike
church, must in all ages nedes be an open knowen
church, and such a companie, as among whych the
truth is openly preached, elles Chryste would not
Math 5. haue sayde, (as it is wyrtten in the. v. of Mathewe)
A cite that is set on a hyll, can not be hyd, ne-
ther do men lyght a candell, and put it vnder
a busel but on a candelstycke, and it geueth
lyght vnto all that are in the house. wherfore
they do great iniury to Chryste whych say, that the
catholyke church is an vnknown church, seyng it
is that cite, which oure sauour ther ment, and that
candell, of whyche he there speaketh. So many as
deuyde them selus from this open knowen Church
of Chryst, and refuse the doctryne thereof, though
they be neuer so diligent in readyng of scripture, yet
shal they neuer truely vnderstande scrypture, but
runne contynually farther and farther into erreure
and ignozaunce, euē as a man that is once out of his
way, the farther, and faster he goeth furth, the more
3 Pete 1. he leseth hys labour. Saynt Peter therefore in the
fyrst Chapiter of hys secōd epylle, geueth vs a most
certayne and sure rule, whyche yf we folow, we shall
not

not sayle, ryghtly to vnderstand scripture, hys rule
 is thys. **W**e haue (sayth he) A ryght sure worde
 of prophecy, Wherevnto yf ye take hede, as
 vnto a lyghte & wynethe in a darke place, you
 doo well vntyll the day dawne, and the daye
 starre aryse in your hartes. So that you fyrst
 know thys, that no prophecy in the scripture
 hath any priuate interpretation. For the scrip
 ture came neuer by the Wyl of man, but holy
 men of God spake, as they were moued by
 the holy ghoſte. Here you ſe how ſaynt Petre wil 2. petr 3.
 leth euery man, fyrst of all to knowe, that scripture
 muſt be vnderſtanded after the generall meanynge
 of Chryſtes church, and not after the pryuate inter
 pretation of any ſeuerrall man, or companye. And in
 the thyrde chappter of the ſame Epyſtle he ſayeth
 further, that in S. Paules epyſtles, are manye
 thynges harde to be vnderſtanded, Whyche
 they that are vnlearned & vnſtable, doo per
 uerte, as they doo alſo the other ſcriptures to
 theyr owne deſtruction, ye therefore beloued
 (ſeyng you be warned afore hande) beware
 leaſte ye, wyth other men, be alſo plucked a
 waye through the erreure of the wicked, and
 fall from your owne ſtedeaſtneſſe. Lo heare S
 Peter telleth the verye cauſe, whye men miſvnder
 ſtande ſcripture, whiche is lacke of knowledge, and
 lacke

An homely of

lacke of constancye, when men ether thozowe igno-
raunce, oz thozowe inconstaucye, stuerue from the
catholyke meaninge, and folowe pziuate interpreta-
tion. Such men, he sayeth, do peruert the scripturs
to theyz owne destruction. Saynt Paule also wry-
tynge to Timothe, and willing him to be earnest in
the studie of scripture, geueth him withal this fore
said rule, saying in the very ende of his firste epistle.
O Timothe, kepe sure that Whyche is com-
mitted to thy custody, and auoyde newe fan-
gled termes, and bostyng of scyence, falselye
called, Whiche scyence whyle some did profes
they haue erred from the faythe. The thyng
which S. Paule sayeth, was committed to Tymo-
theys custody, was the truth of the catholyke faith
which he sayth, some fell from, by reasonne of newe
fangled termes, and by reasonne also, that they toke
vpon them knowledg, beyng in dede ignoraunte.

i. Timor 3

And in the thyzde chapyter of his second epistle,
to Tymothee, he further sayth. Contynue thou
in the thynges Whyche thou haste learned,
Which also were comynytted vnto the. S. I-
reneus also a blessed marty, and verye nigh to the
tyme of the Apostles, a man of great learninge, and
no lesse vertue, and suche a one, as by the consent of
al men had the persyte knowledg and vnderstan-
dyng of scripture, in his thirde boke againste Va-
lentyne the archheretyke, and in the fowrth chapp-
ter of the same boke sayeth, touchyng the catholyke
churche in this maner. We must not seke the tru-
the

arene. In
his the rd
boke.

eth amonge other, ſeyng We may eaſely take
 it of the church, for as much as the Apoſtles
 haue fully leſte With it (as in a ryche treſurye)
 all truth & Who ſo lyſtethe, maye thence take
 the drynkes of lyfe, for thys is the entre to life
 All other are theues, and robberes, Wherefore
 them muſt we auoyde, & that doctryne that
 the church teacheth, we muſte loue, & With
 great dyligence embrace the tradition of the
 truth. For What and yf a controuerſy ſhoulde
 happen to ryſe vpon neuer ſo ſmale a queſtiō
 ought not men in that caſe to haue recourſe
 to the moſt auncient churches, in Whyche the
 Apoſtles were conuerſaunt, and there learne
 the truthe in that controuerſy: yf What & yf
 the Apoſtles had leſte behynde them no Wry-
 tyng at al, muſt we then not haue ſolowed
 the order of tradytion, deliuered by them to
 ſuch as they comynitted the churches vnto:
 to Whiche tradition many barbarous nacy-
 ons beleuyng in Chryſt do geue credite, With
 out any other Wrytyng, then that Whyche is
 in their hartes Wrytten. All this wryteth Irene-
 us, and within a lytle after he ſayth. If to theſe
 barbarous nations, anye man ſhould preche
 in their owne language, theſe inuentions of
 heretikes

against
 valentine
 chap. 4.

An homely

heretikes, by and by they would stoppe there eares, and fly as farre as they could from him and not once here hys blasphemous talke.

Thus sayth S. Ireneus. Nowe yf chrysten people at this present, would folowe this trade, which this blessed martyr here speaketh of, then should no man runne into heresy, but all men should cleue fast vnto the wholesome doctryne of y catholyke church, and abhor and detest, whatsoeuer any preacher would utter vnto them contrary to the same. For whosoever preacheth any doctryne not agreable to y general receiued doctrine in the open known church, he it is and such as be lyke to hym, of whom our sauoure biddeth vs to beware, saying in y .vii. of Mathew:

Math. 7.

Beware of false prophetes, Whyche come to you in shepes clothing but inwardly they are rauenynge Wolues. Our sauour calleth the wolues for that they deuoure the soules, of so manye as geue credyte vnto them, he sayth farder of the, that they come in lābes skynnes because they pretend the worde of God, and therwith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that all chrystendome openly teacheth, and from tyme to tyme hath taught, is false and can not possible be true, vnlesse we wolde saye, that Chryste hym selfe were not true. For he promisetht that him selfe wyll be for euer wyth the church, and that the Holpe Ghoste, shall for euer gouerne the same.

Forasmuche than, as there is no other schole on the earth

earth, for men to learne theyr duety towarde God,
and the world, but the catholyke churche: nor no o-
ther doctrine, auayleable to eternall lyfe, but that
whiche the catholyke churche teacheth, therefore all
christē people are required, to make a solemne vow
at their baptisme, to beleue the catholyke churche.

And he that so doth, is in an assured trade of salua-
tion, if in his conuersation, he folowe the same, but
contrariwyle, he that beleueth it not, is in a mooste
certayne estate of everlastynge dampnation.

Wherefore, that you maye knowe, what the ca-
tholyke churche doeth in all poyntes beleue, there
shalbe hereafter perticularly, set furth vnto you, the
seuerall matters requisit to be beleued, & practysed
of all christen people, that no man maye haue iuste
cause hereafter, to pretende ignoraunce, but all men
beinge sufficiently instructed, maye by folowynge
suche doctrine, attayne to everlastynge lyfe, whych

sende vnto vs al the blessed trinitie, the father,
the sonne, and the hollye ghoſte, to whom
be all honour and gloze, worlde
wythout ende.

Amen.

*Io. Harpesfelde, sacrae theologie professoris,
et Archidiaconi London.*

An homelye of Christian loue, or Charitie:



Forasmuche as the pith, and summe, of al thinges, which be contained, eyther in the lawe, or in the prophets, doth stād, and consist, in y loue of God, and in the loue of oure neyghbour, as our sauour Christ doth plainely testifye, in the. xxii.

Chapter
 Chapter of saint Mathewe, sayenge. One of the Pharises beinge a doctoure of the lawe, tēpting, did aske him, and say: maister, What is the great cōmañdemēt in y law: Iesus answered, sayd vnto him. Thou shalt loue thy Lorde God, With all thy harte, With all thy soule, and With all thy hole mynde, this is (sayeth he) the greateste, and fyrste commaundement And the seconde is lyke vnto it. Thou shalt loue thy neyghboure, as thy selfe, and of these two commaundementes, al the lawe doth hange, and the Prophetes. And forasmuche also, as we can not loue God well, except we doo loue oure neyghboure, in a due order we yet loue oure neyghboure well, excepte we doo loue

loue God in that due order, that we oughte to doo,
(Saint Iohn the Euangelist so testifiyng and de-
clarynge, in þe thirde and fourthe Chappyters of hys
fyrst canonical Epistle). And finallye forasmuche as
he that loueth not after this sorte, is (by the testimo-
nye of the sayde S. Ihon, in the sayde thyrde Cha-
piter) iudged to be in deathe, therfore it is ryght ex-
pedient and necessarye, to haue alwayes thys loue,
whiche now we in oure vulgare tongue, and common
talke, is oft named by the name of charytye, but be-
rye megerly and coldlye practysed, and set furthe in
dede, as it shoulde be. And of trueth, yf we woulde
iudge byryghtly and well, we oughte to saye, that of
all thinges that be good, to be taught vnto Christen
people, there is nothyng more necessarye to be spo-
ken of, and dayly called vpon, then charytye: as well
for that all maner of workes of righteousnes, be cō-
teyned in it, as also that the decaye thereof, is the
ruine of the worlde, and banishment of vertue, and
the cause of al vyce. And forasmuch, as almost euery
mā maketh & frameth to himselfe a charity, after his
owne appetite, and how detestable so euer hys lyfe
be, bothe vnto God and manne, yet he perswadeth
with him selfe styll, that he hathe charytye. There-
fore you shall heare now a true and playne descrip-
tion of charitie, not of mens imagination, but of the
very woordes and example of oure sauoure Iesus
Christe. In whyche description, euerye man (as it
were in a glasse) may consider hym selfe & see playn-
lye, wythout erreure, whether he be in true Chary-
tye or not.

An Homely of

charitie is to loue god, wyth all oure heart, wythall our life, with al our powers, & wyth al our strength.

With al our heart, that is to say, that our hartes mynd, & studye, be set to beleue hys worde, to truste in hym, and to loue hym aboue all other thynges, whych we doo loue best, in heauen or in earthe.

With al our life, that is to saye, that oure chyeefe ioye and delyte be sette vpon hym, and hys honour, and oure hole lyfe geuen vnto the seruice of hym, aboue all thynges: with hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or Doughter, house or lād, more then me (saith Christ) is not worthe to haue me. **W**yth all oure powers, that is to saye, that with our handes, and feete, with our eyes, and eares, oure mouthes, and tongues, and with all other partes & powers, bothe of bodye and of soule, we shoulde be geuen to the keepyng, and fulfyllinge of hys commaundementes.

This is the fyrst and the princypal parte of charitie, but it is not the whole. For charytye, is also to loue euerye manne, good and euyl, frende and foe. And what soeuer cause be geuen to the contrarie, yet neuerthelesse, to beare good wyl and harte vnto euery man, to vse our selues wel vnto the, as well in wordes, & countenaunce, as in all oure outwarde actes, and dedes. For so Christ him selfe taught, and so also he perfourmed in dede. And of thys loue that we ought to haue amongst our selues, eche to other, he instructeth vs thus. (Mathewe. v.) **Y**ou haue
heard

hearde it taught in tymes paste. Thou shalt loue thy frende, and hate thy foe, but I tell you, loue your enemies, speake Well of them that diffame you, and do speake euyl of you: do Wel to them that hate you, pray for them that vere and persecut you, that you may be the children of your father that is in heauen. For he maketh the sunne to rise bothe vpon the euill and good, and sendeth raine to the iuste, and to the vniust. For if you loue them that loue you, What rewarde shall you haue? Doo not the Publicans likewise: And if you speake Well onely of them that be your brethren, and dearely beloued frendes, What great matter is that? do not the heathen the same also? These be the very woordes of our sauyour Christ him selfe, touchyng the loue of our neighbour. And for asmuch as the Phariseis (with theryngloses) had corrupted and almoste clearly stopped vp, the pure well of gods lyuely woorde, teachyng that thys loue and charytype, pertayned onely to a mans frendes, and that it was sufficiente for a man to loue them whiche doo loue hym, and to hate hys foes: therefore Christ dyd open thys well agayne, purged it, and scourred it, by geuyng vnto hys godlye lawe of charitie, a trewe and cleare interpretation which is this: that we ought to loue euery mā, both frende

An Homely of

frende, and foe: adding thereto, what commoditie we shal haue therby, and what incommodity by doinge the contrarie. What thyng can we wyssh so good for vs, as the heauenlye father to repute, and take vs for hys children? And thys shall we be sure of (saith Christ) yf we loue euerye man, wythout exception. And yf we doo other wyse (sayeth he) we be no better than Pharises & Publicans, and heathen persounes, and shall haue our rewarde wyth them: that is, to be excluded fro the number of gods elect children, and from his euerlastinge inheritaunce in heauen. Thus of true charitie, Christe taught, that euery man is bounde to loue god aboue all thynges, and to loue euery man, frende and foe.

And thus lyke wyse, he dyd vse hym selfe, exhortynge hys aduersaries, rebukynge the faultes of hys aduersaries, and when he coulde not amende them, yet he prayed for theym. Firste he loued God his father aboue al thynges, so much that he sought not hys owne glorie and wyll, but the glorie and wyll of hys father: I seke not (sayde he. Ihon. v.) myne owne Wyll, but the Wyll of hym that sente me. Nor he refused not to dye, to satisfie hys fathers wyll, saying Math. xxvi. If it may be, let this cuppe of death goo from me, if not, thy Wyll be done, and not myne. He loued also not onely hys frendes, but also hys enemies, whych in their heartes did beare exceedinge great hatred against him, & in their tonges spake all euill of hym, & in their actes, and dedes, pursued him wyth al their myghte

might & power, even vnto deathe. Yet all thys notwithstanding, he withdrew not hys fauoure from them, but styll loued them, preached vnto them, of loue, rebuked theyr false doctryne, theyr wycked lyuynge, and dyd good vnto them, pacientlye acceptyng what soeuer they spake, or dyd agaynste hym. When they gaue hym euyll woordes, he gaue none euyll agayne, when they dyd stryke hym, he did not smite agayne. And when he suffered deathe he dyd not flea them, nor threaten them, but praied for the, and referred all thinges vnto his fathers wyll. And as a shepe that is led vnto the shambles to be slaine, *Esai. 53.* and as a lambe that is shorne of hys flese, dyd make *Actes. 8.* no noyse, nor resystence: even so wente he vnto hys deathe, wythoute anye repugnaunce, or openynge of hys mouth, to saye any euyll. Thus I haue descrybed vnto you, what charitie is, aswell by the doctrine, as by the example of Christ him selfe. Whereby also euery man may without erreure, know him selfe, what state and condition he standeth in: whether he be in charitie (and so the chylde of the father in heauen) or not. For although almoste euery man persuadeth hym selfe to be in charite, yet let him examine none other man, but hys owne hart, hys lyfe and conuersation, and he shall not be deceyued, but truelye Decerne, and iudge whether he be in perfyte charitie or not. For he that foloweth not hys owne appetite and wyll, but geueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God aboue all thynges, and els surelye he loueth hym not, what soeuer he

An Homely

he pretende: as Christ sayd. If you loue me, keepe you my cōmaundementes. For he that knoweth my commaundementes, & doth keepe them, he it is (sayeth Christ) that loueth me.

And agayne he sayeth: He that loueth me, will keepe my woorde, and my father will loue him, and we will bothe come to him, and dwell with him. And he that loueth me not will not keepe my woordes. And lyke wyse, he that beareth good heart and mynde, and useth wel his tonge, and dedes vnto euery man, frende, and foe, he may knowe thereby, that he hath charitye. And then he is sure also, that almyghty god taketh hym for his deare beloued sonne, as Saynte Iohn sayeth, in the thyrde Chapter of his fyrste canonical Epistle. Hereby, manifestlye are knowne the children of God, from the children of the Deuill: For whosoever doeth not loue his brother, belongeth not vnto God. But the peruerse nature of man, corrupt with synne, and destitute of goddes word, and grace, thinketh it against all reason, that a man should loue his enemye, and hath many perswasions, whyche enduceth hym to the contrarye. Agaynste all whyche reasones, wee ought as well to set the teachynge, as the luyng of oure sauoure Christe, who luyng vs (when wee were his enemyes) doth teach vs to loue our enemyes. He did vacyently take for vs many reproches, suffered

suffred beatynge, and most cruell deathe. Therefore
 we be no members of hym, yf we wyll not followe
 hym. For as S. Peter sayth, Chyſte suffered for
 vs, leauinge vs an example, that we shoulde ^{i, Pete, 2}
 folowe hym. Furthermore we must consyder, that
 to loue oure freindes, is no more but that whych the-
 ues, adulterers, homicides, and all wycked persones
 doo, in soo much that Jewes, Turkes, Infidels, and
 all brute beastes, doo loue them that be theyr freyn-
 des, of whom they haue theyr luyng, or any other
 benefites. But to loue our enemies, is the proper con-
 dition onely of them, that be the chyldren of God, the
 disciples and folowers of Chyſt. Notwithstandyng
 mangs frowarde and coꝛrupte nature, wayethe ouer
 depelye manye tymes, the offence & displeasure done
 vnto hym, by enemyes, and thinketh it a burden in-
 tollerable, to be bounde to loue them, that hate hym.
 But the burden shoulde be easelye ynoughe if, (on the
 other syde) euery man woulde consyder, what dys-
 pleasure he hath done to his enemy agayne, & what
 pleasure he hath receiued of his enemy. And yf
 we fynd no egall recompence, neyther in receyuyng
 pleasures of our enemye, noꝛ in rendyng displeasure
 vnto him agayne, then let vs ponder the dyspleasu-
 res, whiche we haue done agaynst almyghtye God.
 Howe often, and howe greuously, we haue offended
 hym. Whercof, yf we wyll haue of God forgyuenes
 there is none other remedye, but to forgyue the offe-
 ces done vnto vs, whyche be very small in compary-
 son of our offences done agaynst God. And yf wee
 consyder that he, whiche hath offended vs deserueth

An homely

not to be forgiven of vs, let vs consider againe, that we much lesse deserued to be forgiven of God. And althoughe our enemy deserue not to be forgiven for hys owne sake, yet wee oughte to forgive hym, for Gods loue, considerynge howe great, and manifest benefytes we haue receaued of hym, wythout oure desertes, and that Chryste hath deserued of vs, that for hys sake we shoulde forgive them theyr trespases, committed agaynst vs.

But here may ryse a necessary question, to be dissolved. If charitye requyre to thinke, speake, and do well vnto euery man, bothe good and euyl, how can Magystrates execute iustice vppon malefactours, wyth charitye? How can they cast euyl menne into prysen, take away theyr goods, and sometime their lyues accoꝝdyng to lawes: yf Charitye wyll not suffer them so to do? Herevnto is a playne and bryefe answer, that plages and punishmētes be not euil of them selues, yf they be well taken of innocentes: and to an euyl man, they are both good and necessary: and maye be executed accoꝝdyng to Charitye, and wyth charitye shoulde be executed. For declaration whereof, you shall vnderstande, that charitye hathe two offices, the one contrarie to the other: and yet bothe necessarye to be bled, vpon men of contrarie sorte, and disposition. The one office of Charitye, is to cheryshe good and innocent men. Not to oppresse them wyth false accusations: but to encourage them wyth rewardes to doo well, and perseuer in well dooinge: defendynge them wyth the swoorde, from theyr aduersaries. And the offyce of Bishoppes, and pastoures

pastours, is to laude good men, for well doyng, that they maye persouer therein, and to rebuke and correct, by the worde of God, the offences, and crymes of al euill dyspoled persones.

The other office is, to rebuke, correcte, & punish byce, without acception of personns, and thys is to be vsed, agaynste them onely, that be euill men, and malefactours. And it is as well the offyce of Charytye, to rebuke, punyssh and correcte them, that be euill, as it is to cheryshe, and rewarde them that be good, and innocente. Saynte Paule soo declarethe, tryting to the Romaines, and sayenge, the hyghe powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactoures, to drawe the sworde, to take vengeaunce of hym that comytteyth the synne. And Sayncte Paule bydde the Tymothye constantlye, and vehemente, to rebuke the synne, by the woorde of GOD.

So that bothe offyces shoulde be dyligentlye executed, to impugne the kyngedome of the deuyl, the Preacher with the woorde, and the Gouernoure with the sworde. Els they loue neyther GOD nor them whome they gouerne, yf for lacke of correction, they wylfullye suffer God: to be offended, and them whome they gouerne to perysh. For as euery louing father correcteth hys naturali sonne, when he dothe amysse, oz ells he loueth hym not. So all gouernors of Realmes, Countries, townes, and howses, should louynglye correcte them, who be offendoures vnder theyr gouernaunce.

An homely

And cherishe them who doo liue innocentlpe yf they haue any respecte, either vnto God, and their offyce, or loue vnto them, of whome they haue gouernaunce

And such rebukes, and punishment, of them that do offende, must be done in due time, leaste by delaye, the offender fall headlinges into al maner of myscheyfe, and not onely be euyl them selues, but also do hurte vnto manye men, Dyaoyng, other by their euyl example, to synne, & outrage, after them As one these maye both robbe manye menne, and also make many theues, and one sedicious person may allure many, and noye a hole towne or coutrie. And such euil persons, that be so great offenders of God, and the common wealch, charitie, requireth to be cut of, from the bodye of the common weale, lest they corrupte other good, and honest persons, lyke as a good surgeon cutteth awaye a putrified, and festred member, for the loue he hath to þ hole bodye, lest it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or chryistian loue is, so playnely, that no man nede to be deceaued.

Whiche loue whosoener kepeth, bothe towardeg God (whom he is bounden to loue aboue al thyngs) and also towardeg hys neyghebour, aswell frende as foe, it shall surely kepe hym from al offēce of god, and iust offence of man. Therefore beare well awaye this one shorte lesson, that by true chrysten charytp, god oughte to be loued, aboue all thynges, and all men oughte to be loued, good and euyl freinde and foe, and to al suche we ought (as we maye) doo good, those that be good, of loue we ought to encozage, and
cherishe

cheriſhe, becauſe they be good. And thoſe that be euil
of loue, we ought to procure vnto them their correcc-
tion, and deſerue punyſhement, that they maye therby
either be brought to goodnes, or at the leaſt, that god
and the common wealth maye be the leſſe hurte, and
offended, hatynge alwayes, the vice, or offence but lo-
uynge the perſon alwayes, as the creature of GOD
and as one, who, by nature is ioyned in kyndred vnto
vs. And yf we thus directe our lyfe, by Chryſte,
an loue and Charitie, then Chryſte dothe promyſe
and aſſure vs, that he loueth vs, and that we be the
Chyldren of oure heauenlye father, and reconcyled
to hys fauoure beyng bevyng members of Chryſte,
and that after the ſhorthe tyme, of thys preſente and
mortal lyfe, we ſhall haue wyth him, eternall lyfe, in
hys euerlaſtyng kingedome of heauen. Ther
fore to hym, with the father. and the
holye Goſt, be al honour and
gloꝝy, now & euer.

Amen.

E. B.

**An Homely declarynge howe daunge-
rious a thinge, the breache of Cha-
ritie is.**



Our Sauoure Christ
in p. v. of Mathewe
setteth forth an bny
uersall doctrine, that
is, a doctrine, apper-
teyninge in different-
lye to al christen men,
and there he decla-
reth, howe great per-
fection of life, oughte
to be in one of vs, say-
yng in thys maner.

*Nisi abundauerit iustitia uestra plus quam Scribarum, & phariseorum, non
intrabitis in regnum celorum.* That is so saie.

**Excepte your rightuousnes excede the ryghte
tuousnes of the Scribes, & the Pharises, ye can
not enter into the kyngdome of heauen:**

For the ryght vnderstandyng of whyche woꝝdes, it
is to be noted, that rightuousnes in this texte, dothe
signifye al kynde of vertue, and goodnes, and that
by the Scribes, and Phariseis, Chyste dothe heare
meane, certayne companies, whiche were amonge
the Jewes, and dyd lyue accordyng to the letter of
Moyles lawe, so bpryghtely, in the face of the world
that they were commonly taken for parfyte men.

Decumenius an auncient father of the greke church
doth so declare the foresayde woꝝdes. Wherefore
when our sauyoure requyꝛeth of vs, that we in rygh
tuous-

tuousnes, shoulde passe the Scribes and Pharises;
 he meaneth, that we Chrysten folke shoulde not on-
 ly outwardely, seme good in the syght of the worlde,
 (as dyd the Scribes, & the Phariseis,) but inwarde
 lye also in our hartes, shoulde be lykewoyse good, in
 the syght of almyghtye God, whych they were not.
 And because no faulte is moze greuouse, then the
 breache of Chrysten Loue and Charytpe therfore
 immediatelly after the foresayde generall sentence,
 he instructeth vs, afoze all other thynges, in our du-
 ty, touchynge Charitie, sayinge: *Dictum est antiquis, non
 occides, qui autem occiderit, reus erit iudicium. Ego autem dico vobis,
 quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye.
 It Was sayde to them of olde tyme. Thou
 shalte not sleve Whosouer dothe sley, shalbe in
 daunger of iudgement. But I saye vnto you,
 that Whosoever is angrye wyth hys brother,
 shalbe in daunger of iudgement. Beholde, good
 Chryste people, how perfit a charitye Chyrist requireth
 in vs. For to vs he maketh the leaste breache of Cha-
 ritie, as daungerous, as in olde tyme, was the grea-
 test breache to the Jewes. The greatest breache of
 Charitie, is murder, and the punysshment thereof a-
 mongest the Jewes, was iudgemente. The leaste
 breache of charitie, is anger, and yet the punysshment
 appoynted for it to vs Chyistians, by our Sauoure
 hymselfe, is lykewoyse iudgemente. Howe great dyf-
 ference of lye then, I praye you, muste be betwene vs
 nowe lyuynge vnder the newe lawe, and them that
 of olde tyme lyued vnder the olde lawe, that is vn-
 der

Anhomely

Der the lawe of Moyses, when as the selfe same paine that was then prescribed vnto them, for the hyghest degree of vnccharitablenesse, is nowe dewe to vs, for the lowest degre thereof. How is it that men flatter them selues, wyth the pleasaunt name of Chrystyan libertie, and thinke that, because Chyriste saith in the *Math. 11.* xi. of Mathew. *Iugum meum suauē est, et onus meum leue.* That is to saye. My yoke is swete, and my burden lyght, that therefore suche straghtnesse of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Jewes. True it is in deede, that Chrysten men are not at thys presente, bounde to bee cyncumcysed, or to offer vyppē vnto almyghtye **G O D**, calues, oxen, sheepe, and Gotes, or to goo thysle a yere to Ierusalem, or to forbear swynes fleshe, or to kepe other lyke obseruatyons of Moyses lawe, but as touchynge the true commaundementes, and all mortall Dyceptes contayned in the olde testament, wee Chryistians are bounde to the obseruation of them, & of all other thynges, belongynge to the estate of the newe testamente, and so bounde, as that in perfourmaunce, and fulfyllynge of them, we muste be muche more perfyte, and more exacte, then euer was the Jewes in obeynge Moyses lawe. Neither is the yoke of Chyrist called swete, nor hys burden lyghte, for anye ease or remission, that wee maye take in oure condytyon, but for two other consydera- tions of whiche the one is, the aboundaunce of grace, gyuen nowe in the tyme of the newe testamente, farre exceedynge, the measure of grace gyuen to the Jewes, folowynge Moyses lawe: the other is, the greatnes

greatnes of rewarde, promysed to vs, aboue the Jewes, as wytnesseth amonge manye other auncyent fathers, Decumenius also, who wytyng vpon the

b. of Mathew, sayeth after thys sorte. *Quoniam infamia in virilem iam transierit etate, et copiosa hominibus data sit gratia et maxima proposita sunt premia (neque enim iam possessio terre terrenorum, quem bonorum, aut prolis fecunditas aut longa vita, seu victoria contra hostias premititur, sed regnum celorum, adoptio et victoria contra demones) merito magna exiguntur certa nam.* That is to saye,

Occume. vpon the fyfte of Mathew

Forasmuche as nowe infancy is passed into mans age, and grace is plentiouslye gyuen to men and mooste greatest rewarde is promysed (for nowe nether possession of earthe, & earthe ly goodes, nor longe lyfe, nor fecundite of chyldren, nor victorie agaynste oure mortall enemyes, is promised, but the kyngdome of heauen, adoptiō to god, and victorie agaynste deuiles therefore of good resen, greate fyghtes are requyred of vs. Thus saiethe Decumenius cōcludyng that we chrysten men muste moze paynefully, and manfully, fyght agaynste our ghostly enemye, then dyd the Jewes, because we receaue moze grace then they receued, and haue promyse made to vs of greater rewarde, thē they had made to thē; For these two causes, we chrysten men muste thynke the yoke of Chyyst, swete, and his burden easye, be the thynges which are requyred of vs, neuer so hard to doo, as thys is one, that we maye not breake charytye, so muche as in the lowest degree that can be, that is in anger, whyche woord, in the forsayde place

An homely of

of Mathew, dothe sygnify a violatyon of bzeache of charitye, not vttered o: shewed fozthe by any sygne but onely conceived secretly in the harte, and there lyenge hyd, from knowledg of man, but open, and manifest to the eye of almyghty God, who seith euen the inwarde thoughtes of the harte: this bzeache of charitye, though it seme to many a smale faute, yet Chryste declareth it to be a greuous faute, and maketh it in the payne, equall with murder, committed of olde tyme by the Jewes. Nowe yf Chrysten men hauinge conceived anger in theyr hartes, do not by and by suppress the same, but proceade to a fardar bzeach of charitye, that is, to vtter theyr anger by any sygne o: token, than is this ther faut greter then the other, and the punyshmente due foz the same, greater also, accor dyng to the woozdes of Chryste who in the .v. of Mathewe sayeth. *Qui autem dixerit Racha*

reus erit concilio that is to say, He that sayethe to hys
 Math. 5. brother Racha, shalbe in daunger of counsell. Where, by Racha, we muste vnderstande an outwarde sygne, vttered by the mouth wyth bzeache of charitye, and yet such a sygne as dothe sygnifye, no expresse o: particular reproch as to thou our brother o: to tush at hym. And by counsell we must vnderstand a greater punyshment, then was iudgemente After this our sauour procedeth to the thyrde degre of vncharitableness, whiche is in woozde to cal our neyghboure, by any euill name, as to call hym foole. Of thys thyrde degre, Chryst sayeth, *Qui autem dixerit fratri suo fatue, reus erit gehenne ignis*, that is to saye. He that calleth hys brother foole, shalbe in daunger of hell fyre.

Be holde

Behold Chryſtian people, your life in this leſſon, as in a glaſſe, and you ſhall ſee what daunger you ſtande in, who is there almoſt euongest vs, but þe vncharitably calleth his neighbour ſole, or ſomlike euyl name: yea who is ther in maner that doth no far paſſe this degree of vncharitablenes. And ye our ſauour nameth no mo degrees, partely bicauſe the payne of this third degree beinge hell fyre, no greater payne coulde be named, for ſuche as ſhould paſſe the ſame degree, partely, becauſe the chryſtian man ſhoulde at the leaſte be ſo wary, & circumspect, in keeping brotherly loue, and charitie, that though he dyd perchaunce ſo farre forgette hymſelfe as to cal his brother ſoule, vncharitably, yet farther thā ſo he ſhuld not ſo muche as thinke thoroughout his whole life. It is wrytten of one Solon an inſydell but yet a very polytyke man, howe when he made lawes for þe gouernemēt of þe famous cities of athēs he in al his lawes, appointed no puniſhmente for a parricide, that is for ſuch a one, as ſhoulde kyll his father or mother, and when he was demaunded why he prouyded not for that caſe, he aunſwered þe he verely, thought and beleued that no one beyng brought bp in Athens, vnder his lawes, would at any tyme attempt ſuch an heynous ſynne. Euen ſo may we ſay of our ſauour, that he ſpeketh but of thoſe forſayde thre degrees of vncharitablenes for that it is not lykely, chriſten men, beinge traded in Chryſtes moſt purſyt religion, would at any tyme, procede in the violating of charitie, farther then ſoo But here may be moued a queſtion whether our ſa

Cicero in
his oratiō
for ſexte
Roscius.
Amerinus

An homely of

uiour hath so forbiddē vs to be angrye, to say Ka
cha, or thou foole, one to an other, & in no wyse any
man may soo doo, but thereby he falleth in daunger
of iudgement, of counsell, or of hell fyre. For answer
to this questiō, it is to be noted, that our sauour in
thys place, forbiddeth vs al kynd of vncharitable-
nes, and nothing els. Forasmuch then, as in the third
of Mathewe, S. Ihon Baptiste calleth the scribes
and pharises, adders brode, and S. Paule calleth
the Galathians fooles, and men without vndersta-
ding, in the second chapyter of his epistle writtē to
them: yea Chryst hym selfe in the. xxiij. of Luke cal-
leth his dere beloued apostles, fooles, and slo of be-
lefe, and the thinge which they dyd cannot be iud-
ged vncharitable, therefore we must say, that when
such as haue auctoritie, vpon a good and Godlye
zeale, rebuke trespassours, & offenders, therby to
make them ashamed of their euil doinges, and the
rather to leaue the same, that this kind of rebuking
is laweful, and in no wyse ment in the foresayd talk
of Chryst. But the onely thing that is there forbid-
den, is the breache of charitie, when one man mea-
neth noo good at all, to an other, but for the onelye
satisfieng of his vncharitable harte, wylshed hym
hurte in his hart, or vtterynge his secrete vncharita-
ble mynde, doth thou him, or tushe at him, or finally
speaketh contumelious wordes, expresse vnto hym
callinge him foole, ideot or by other lyke opprobrious
names. Wherefore to conclude, seynge you now
knowe what perkytte loue and charitie our sauour
Chryst doth requyre to be in vs, let all accustomed
raucor

rancour and malyce from henceforth be vtterly ban-
 nyshed from emongest vs, that we dwelling in cha-
 ritie, maye dwell in God, and haue here in this lyfe,
 GOD dwell in vs, and in the worlde to come,
 dwell in heauen wyth hym fozeuer: whych graunt
 vnto vs, the blessed trinitie, the father the
 sonne, and the holye Ghost, to whome
 be al honour and glozy world
 withoute ende.
 Amen.

Io. Harpesfeld sacre theologie professor.
 Arch. London.

[Faint handwritten text, likely a library or ownership stamp, covering the bottom half of the page. The text is mostly illegible due to fading and bleed-through.]

An Homelye of the churche, What it is, and
of the commoditie therof.



Who euer, (good people) wyl call to
hys remembraunce,
þinestimable good
nes of almyghetye
God, and hys inesti-
mable mercye, to-
wardes vs nothing
deseruing the same
yt there be any spot
of heuenly grace in
that person, he shall

be ashamed of hys owne vnthankfulnes, and diso-
bedience, and be compelled to fall downe in body &
soule, before our Lorde, to aske pardon for hys trāc-
gression. Of the which goodnes, and mercy of god,
you haue a sufficient and most euident declaraty-
on, in these godly, and deuout homelies, that ar set
fourth to you, of the creation, & redemption of man.
Neuerthelesse, for your further instruction, & gost-
lye comfort in this behalfe, I haue thought good to
let you vnderstande, an other hys benefytte, geuen
to vs, by our sauour, and redemer, Iesus Chryste,
that we hauinge perfyt knowledge of God, maye
euermore prayse, and magnifye him, accorดยnge to
our most bounden duetye. And this hys, and hea-
uenly benefytte, is the holy catholyke church, whi-
che our deare, and dzedefull Sauour, both before
and

and after hys pynesfull death, did ordayne, and appoynt, to be for ever to be a most lounge and tender mother, a perpetual preservation for our soule helth and a pyler of truthe, in all our doutefull daungers. Whych church, for as much as she hath bene lately assaulted, by sundry sectes, and heresyes, and so sore shaken, that manye (more is the pitye) had separte them selves from the same, and wylfully haue runne astraye, beinge ledde and caried with euerye waue and wynde of newe learnynge, I purpose by Gods grace to open shortly to you, what thys church is, what maner of church it is, and what commoditie we haue by it.

Firste the church is a conuocation of all people throughout the whole world, professyng one faythe of God, and one vse of all the holye sacramentes, which church, because it is purchased, and sanctified by the death of oure Sauoure Iesus Chryste, it is moste derelye belouyd to God the father, and is called in holye scripture, by most highe and excellent names, as *Corpus Christi*, *Sponsa Christi*, *Regnum celorum*. &c. That is to saye. The bodye mysticall of Chryste, the Ephe. 4 spouse of Chryste, the kyngedome of heauen. For S. Paule speakynge of Chryste, sayeth. That he hath appoynted sundrye officers, to mayntayne the holy ones, into the worke of ministration, to the edefying of the body of Christ. And kynge Salomon, taught by the hloyghost, did forsee the dignitie, and beutie of his holye Church and sayde in the name of God therby.

An homely declaring

Vna est columba mea, perfecta mea. That is to saye. One is
Cantic. 4 my doue, and my perfyte one. wyth manye o-
ther such louing wordes : my sister, my spouse. &c.

And Saynt Paule byddeth husbandes to loue
theyr wyues, euen as Chyste loued the church.

Ephes. 5. Lyke wyse in the holy ghospell, our sauour Chyste
doth compare the church, to sondre thinges, vnder
the name of the kyngdome of heauē, as vnto a kinge
whych made a mariage for hys sonne : somtymes to

Math. 10 tenne Trygyns, and many suche other by al whyche
names and callynges, we may learne that þ church
is a hygh and excellent thing, and derely beloued to

Math. 25 almyghtye God, who for hys church sake, dyd giue
hys onely sonne, to moste vyle death, & for þ which
also he hath prepared the kyngdome of heauen.

Nowe forasmuch as we rede of an other church
in the holy scripture, whyche is called, *Ecclesia malignans*

Psal. 25 *rium*, The church of the malignaunt & nough-
tye people. And yet of late a great number of scis-
maticall persons, beinge in verye dede members of
this malygnaunt church, haue blurped to the selues
the name of the true church : I intende to geue you
sufficiente instruction, to dyscerne and knowe the
true church of Chyste, from all hereticall and scis-
maticall congregations. Fyrst thys holye and true
church of Chyste, is called in our Crede, as it is in
dede, the catholyke church. That is to saye, the
vniuersall church, because it is not lurking in any
corner, or anye one countrey, but is in all countreys
dispersed, neyther is thys catholyke church hyd
from

from vs or inuisible, or vnknown: but we may easily discern and know the same. For Christ doth call

it, *Ciuitatem super montem*, A Citie vpon an hyll. And

in the gospell of Saynt Mathewe, also teachinge Mat. 5. the order of brotherly reconciliation, he sayeth,

If thy brother trespass agaynst the, go & tell hym his faulte, betwene him, and the alone,

but yf he heare the not, yet take wyth the one or two, yf he heare not them, than tell the

churche. Oh Lorde howe shall he tell the churche, yf it be not known, as the euill doo contend.

Lyke wyle Saynt Paule speaking to the preistes and Elders at Ephesus, doeth warne them to take hede to them selues, and to al y^e flocke among whom the holy ghost (sayth he) hath placed you to rule the

churche of God. Thus playnly the scripture declar-eth that the catholyke churche is, and oughte to be

manifestly known, yet least you should any thyng doute of the vnderstandynge of these scriptures,

heare I beseeche you, howe playne Saynte Augu-

stine, doth write herof. *Sicut per uerba dei nouimus ubi, sit plan-* Con. Pe.
tatus paradysus: sic per uerba Christi, ubi sit ecclesia, didicimus. lib. ca. 13.

As by the woordes of God, we know where

paradise was planted, so by the woordes of

Christe, we haue learned wher the church is.

Marke here (good people) that Saynt Augustine

in this place doth wryte against an heretyke, being

one of the donatiste secte: who denyinge the Catho-

lyke churche, dyd ascrib the sayth of Christ and all

An homilye declarynge

saluation, to them selues onely, beinge a smale parte of Aphyrica, lyke as all scismaticall congregations, in this late time, haue done: some saying in Germany, here is Christ, here is the church: some in Heluecia, here is Christ, here is the church: other in Bohem, here is Christe, here is the church: and we in Englande, here is Chryst, and here is the church. Wherof euery one dissentynge from another, and that in matters of great weyght, doth declare, that the spiryte of God, which is the spiryte of truth, & vniyte, promplyed by Chryste to the catholyke church, doth not leade nor gouerne suche sectes: neyther oughte theye to mayntayne and set furthe false doctryne, to the people, vnder the name of the church, yet sainte Austen in y^e same place, addeth hye, or rather Gods threateninge, saying, *Ab isto uniuerso, ad patrem quamlibet, quis quis seperat hominem, ille diaboli filius, & homisida conuincitur,*

Whosoever doeth seperat one man, from this whole, to anye parte: he is proued to be the sonne of the deuyl and a very manqueller.

Alas than in what heauye case, are those that haue seperate from the catholyke church, not one manne onely, but many thousandes: Surely in heauy and miserable case: vnlesse, they doo spedelye and in due tyme repente, and doo penauince. Moreover to knowe moze manifestelye, the catholyke church of Chryste, we ought to consider what Saynt Paule wyrteth of the foundation thereof. For all scismaticall congregations, though they grounde them selues apparantlye vpon the holye scripture, yet haue they

they theyr profession, leuerally taken of some nough
 tye man, as Sayncte Augustine sayeth. They are August.
 called euery one by proper names, which thei
 dare not denie. But the catholyke church, though
 heretykes haue named it Pappsticall, yet receyued
 it neuer any other name, but catholyke, and chrysti-
 an: but all menne that rede, maye se howe gloriouly
 some haue vled the name of Marchion, Ebion, Arrianus,
 Manicheus, Pelagius, Donatus, & in oure tyme lyke wyse, the
 name of Luther, Zwinglius, Coralastadius, wyth
 thousandes such other, whych heretical saypon S.
 Paule doeth rebuke in hys Epistle to the Corinthy-
 ans, who were euen in lyke case: and boltyng vpon
 men sayd, *Ego Pauli, Ego Apolli.* I holde of Paule, and
 I of Apollo. But the holye Apostle rebuketh them
 sayinge. As longe as there is amonge you, en-
 uyinge, and stryfe, or sectes, are you not car-
 nall: So that euerye chrysten manne, and woman,
 may playnely se by the scripture, that these hauinge
 suche diuision, and sundrye sectes amonge them sel-
 ues, are by S. Paule, accounted altogether carnall
 and farre unworthe to vse the name of the church,
 whych is the onely and chaste spouse, of Chryst. But
 of the catholyke church, S. Paule sayeth. Nowe
 therfore ye are not straungers, and forreyners
 but you are Citezens With the sainctes, and of
 the hougholde of God, and are builded vpon
 the foundacion of the Apostles, & Prophetes,

An homilye declarynge

Jesus Chryste hym selfe beyng the head cor-
ner stone. And further, because S. Paule thzough
the holy Ghoste in hym, did forse that all heretikes
woulde chalenge vnto them selues the aucthozptie
of the Apostles & Prophets, and that they woulde
without aucthozitie or knowledg, wraſt theyz wry-
tinges euery one to their owne ſence: therfoze thys
holy Apostle in the ſame epiſtle, telleth vs the order
whych Chryſt hath appoynted to be obſerued in his
church: for he ſayth that Chryſt aſcending into hea-
uen, dyd geue gyftes to menne, and that he made
ſome Apoſtles, ſome Prophetes, ſome Euangelistes
ſome Sheperdes, and teachers, declarynge thereby,
that in the catholyke church, there are orders, and
officers, ſome hygher, ſome lower, whome the reſte
ought both diligently to hear, and humbly to obey.
So did the ſame S. Paule befoze his death apoint
Timothie to the offyce of a byſhoppe, and alſo Tite
he dyd leaue in Creta, that he ſhould ordeyne prie-
ſtes in euery cite, whych prieſtes, and Byſhoppes,
ſhould not be diſdayned, or litle regarded (as in this
tyme of manye they are) but they ſhoulde (dooinge
theyz duetie) haue double honour and faythfullye
gouerne the church, as S. Paule ſayeth. And wry-
tyng to Tite, he byddeth hym exhort, and rebuke,
with all ſeruentnes of comaundynge, by theſe places
of the holye ſcrypture, you may caſly ſee and vnder-
ſtande, that in the catholyke church, there are and
ought to be degrees and orders, and that whoſoeuer
doth breake, contemne, or deny the ſame, he denieth
and forſaketh the verye trueth, and ordynance of
Chryſt

Christ and hys Apostles.

Nowe further, we oughte to consider, that
 as S. Paule dyd ordeyne Timothie and Tyte, yea
 and other byshoppes, and preistes, in hys tyme, soo
 they by hys commaundement dyd in theyr tyme, ordeyne
 other, deliueyrnge also to them, the doctryne
 whych they haue receyued of Paule, and by conti-
 nual discourse of tyme, euery one hath deliuered the
 saythe, that they from the Apostles haue receaued,
 and so euen from Chryste, to thys present daye, one
 sayth hath euer stande stedfaste. Whych though it
 hath sundry tymes bene assayed, and sore pitched,
 yet euer it hath preuayled at the last, and had the vp-
 per hande, accordyng to Chrystes promyse, neyther Math. 16
 ought any man lesse to credit the catholyke church,
 because there are in the same, diuerse euill and wyck-
 ed sinners. For Christ him selfe, doth compare the
 church to a nette caste into the sea, whych taketh Math. 13.
 both good and bad fysshes, but at the ende, the good
 shalbe reserued, and the enyll caste awaye. Was not
 twelue chosen by Chryste yet one of them he calleth
 a diuill? Doth not Christ also say, that the Scribes
 and Phariseis, do lyt in Moyses charge, neuerthe- Math. 23.
 lesse, he would the people should obeie their lessonges.
 Euen so though some members of Chrystes catho-
 lyke church, doo not liue accordyng to theyr voca-
 tion, yet oughte no manne therefore the lesse to re-
 garde the saythe and doctryne of the same church.
 These thynges good people though they are suffi-
 cyente, to declare the Holye Church, what it is,

An homely declarynge

Vincenti.
Lixenens.

and how it maye be knowen, yet I beseeche you most
Diligently to note and carpe awayne one rule, whych
shall neuer deceiue you, but is a sure tryall of the ca-
tholyke church, and the sayth therof. Thys rule is
not myne, but taken out of a learned, aunciente, and
ryghte godlye father in Chyestes church. He sayth,
There are thre meanes to trye a Church, or
Doctryne, the fyrste is antiquitie, the second is
vniuersalitic, the thyrde is vnitie. By the fyrste
we are taughte that a true doctryne must be knowen
by that that is not latelie spronge vp, or risen, but co-
meth from Chyeste and hys Apostles, and hath con-
tinued styl in the church. By the seconde, we maye
vnderstande, that a trewe saythe or Doctryne of the
Church is that onelye, whych vniuersallye, in all
countries haue ben taught, & beleued. By the thirde
we ought to learne, that a true doctryne, or sayth of
the church, doth alwayes agre, and is alwayes one.
Nowe those thre thynges well noted, maye instruct
and teache anye chrysten man, to knowe the catho-
lyke church, whych euer synce the Apostles tyme,
and in all cuntries wyth one consente (in al thinges
concerning our faith) hath shewed her selfe the wo-
thy spouse of Chyest. Contrariwyle, false doctryne,
and heresye, euer hath doone, and shall doo to the
worlde's ende, latelie aryse, & lurke in priuat cor-
ners, & neuer agre with it selfe. whych thynges
I myghte easlye at large proue, and open to you, by
playne and manifest demonstration. But because in
the next homely, I intende to speake of the auctho-
ritie

ritle of the church, and also of the commoditie, and
 profyte that we haue by the same, here I wyll make
 an ende, beseechinge all you (good and goodly people)
 to geue your bodyes, and soules, an humble and ho-
 ly sacrifice to almyghty God, prayinge euermore,
 that we maye be altogether liuely members, of oure
 Sauour Iesus Christ, and of his catholike church
 here vpon earth, and after this life, partakers of the
 ioyfull kyngdome of heauen, throughe the same oure
 Lorde Iesus Christ, to whom with the father, and
 the Holye Ghoste, be all honour and gloze,
 wo:ld without ende.

Amen.

H. Pendilton sacre theologie profess.

An Homely of the authoritie of the Church
Declarynge what commoditie and profyt
we haue thereby.



Like Wyse, as in
the laste Homelye it
was declared vnto
you (good Chrysten
People) what the
churche is, and how
it maye be knowen:
soo nowe you shall
learne, the aucthozi-
ty of the same catho-
like churche and the
commoditie, or pro-

fyttte that ensueth to vs all, beinge members of the
same Churche. fyrste, when oure Sauoure Iesus
Chryst dyd send forth the twelue apostles to preach
who were and are the cheife and principall pylers
of thys catholyke church, he did geue to them great
power and aucthozytye as S. Mathewe beareth
wytnes, sayinge, Iesus dyd call together the
twelue Dyscyples, and gaue theyn power
ouer vncleane spirytes, that they shoulde caste
them oute, and shoulde heale all maner of dis-
eases and infirmities. And sundrye tymes we do
reade in the holy ghospell, that our Sauour Chryst
doeth speake to hys Apostles after this maner. *Qui*
nos audit, me audit, & qui nos spernit, me spernit. That is to saye,
He

He that heareth you, heareth me and he that
 dyspysseth you, doth dispise me. Meanyng, and
 wyllyng thereby, that all the worlde shoulde knowe
 and confesse, the aucthoritye of the catholyke church
 which Chyyst hym selfe dyd buyld in, and vpon these
 hys holy Apostles. And to the same purpose he sayde
 to the. *Iam non dicam uos seruos, sed amicos &c.* That is to saye.
 Nowe I wyl no more call you seruauntes
 but frendes, for all thynges that I haue heard
 of my fathere, I haue declared to you. And
 agayne he sayethe, As my father sente me, euen
 so I sende you. By these, and many suche other pla-
 ces, we maye see, that our louyng sauioure, dyd giue
 greate aucthoritye to his apostles. But nowe it is
 expediente, and nedefull, to declare, in what speccall
 poyntes thys aucthoritye doth consyst, and that the
 same aucthoritye was not onely gyuen to the Apo-
 stles of Chyriste, but also to theyr successours, in the
 catholyke church, euer to endure. Whyche auctho-
 ritie, thoughe it be greate, and manyfolde, yet these
 are the chiefe partes thereof, that hereafter doo fo-
 lowe. fyrste, almyghtye God, hath geuen power,
 and aucthoritye, to the catholyke church, to haue the
 true sense, and vnderstandynge, of the holpe Scryp-
 ture, yea, and to approue also, or reprove all wrytting
 as Scripture, or no Scripture. Whyche thyng,
 good chrysten people, you maye well vnderstande to
 be moost true, yf ye call to remembraunce, who is the
 guyde, and gouernoure of the church, that is to wit,
 the holy Ghost, as Chyrist dyd promyse, saying.

An homely

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum in eternum, That is to saye, I Wyll aske my father, and he Wyll gyue to you an othere comforter, that he maye abyde Wyth you for euer. And after that oure lord and sauour had risen fro death he dyd breache vpon hys Apostles, and sayde. *Accipite spiritum sanctum.* Take you the holy ghoſte, and also after hys ascencion into heauen, accorbynge to hys mercyfull promise he dyd send downe the holy Ghoſt vpon hys Apostles, as saynt Luke wyrteth. Nowe that the holye ghoſte was not geuen to the Apostles onely, but also to the catholyke church, to the worlde sende, it is manifest: for asmuche as Chryſte dyd promyse the comforter, *Vt maneat vobiscum in eternum.* That he shoulde abyde (sayeth he) Wyth you for euer. Nowe we are mooste certayne, that the Apostles of Chryſte dyd suffer dethe, for the saythe of Chryſte, and that wythin fewe yeres, after they thus had receyued the holy ghoſte. Neuertheles, Chryſt sending furthe hys Apostles to preach, and baptyze, sayde to the. *Ecce ego vobiscum sum omnibus diebus vsque ad cōsummationem seculi* That is. Behold, I am With you at all tymes euen to the ende of the Worlde. Wherefore we maye playnly see, that the holy ghoſte beyng promised to the Apostles, to abyde for euer, and to the very ende of the world, was promysed and gyuen to them and to their successours in y church, where he dothe and shal abyde for euer. Now forasmuche, as the holye ghoſte is the gouernoure and ruler of the catholyke church, we oughte there onely, and in no other corner

Iohn 14

Iohn 10.

Actes. 1.

Iohn 14.

Matth 28.

corner, to searche the true vnderstandpuge, and dys-
cernynge of the scripatures. And for thys cause, the
auncient fathers (were they neuer so godlye, & so wel
learned) yet woulde they neuer presume vpon theyr
obone iudgementes, but euer referred them selues, to
the vnderstandynge, and interpretatyon of the catho-
lyke church befoze them. Therfoze the godly lerned
and auncient father *Ireneus* wytten agaynste schysma-
ticall herespes, sayeth thus. *Quid enim si qui de aliqua modica,*
questione disceptatio esset, nonne oporteret, in antiquissimas recurrere,
Ecclesias. &c. That is to saye, but What and yf there
were contention concernyng some small que-
styon, were it not necessarye to returne to the
mooste auncyent churches: And immediatlye af-
ter he sayeth: *Quid autem si neq; apostoli quidem scripturas reli-*
quissent nobis, nonne oportebat ordinem sequi traditionis quam tradider-
runt hijs, quibus committerebant Ecclesias? What (sayeth thys
holye father) yf the Apostles hade lefte to vs no
scripature at all, had it not bene necessarye to
folowe the order of that tradytyon, whyche
they delyuered to those, to Whome they dyd
bequethe the church: Alas (good people) howe
farre are manye in these dayes gone from thys olde,
and auncient rule: thys blessed martir, here exhorteth
oz, rather commaundet, that yf any smal dyscorde,
(thoughe it be in a matter of lytle importaunce) doo
chaunce, that we woulde not, accorpyng to our fan-
tacy, iudge therein, but though we haue no scripature
for the same, yet (sayeth he) we ought to folowe, kepe

*Ireneus, li 3.
Capi, 4*

An homely

and obserue the tradition of the aunyciente churches
Where as in these late dayes, the impudente proce-
dars, haue taught the zely people, that euerye man
shoulde, and maye be a iudge of controuerlyes, and
that we oughte to obserue no tradition, nor ceremo-
nye, other than we fynde in the holpe scripture. Of
such the same holy Irenaus dooeth speake thus, af-
ter many other notable lessons to the same purpose

Irene. lib. 4.
Cap. 43

*Omnes autem hij decidunt a veritate, et heretici quidem alienum ignum
afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur.* &c.

All these (sayeth he) doo fall from the tru-
eth: and the heretykes truelye, bynyngye
straunge fyre to the aulter of God, that is to
saye, straunge doctryne, shalbe bynt wyth the
heuenly fyre. wyth suche lyke threatnynges in the
same place, to those that disobey þe aucthoritie of the
churche. Lyke wyse saincte Augustine speakyng of
the baptyisme of chyliden, and howe that sacramente
can profyt them, sayng many die befoze they knowe
the effecte of the same, affyrmeth, that the sayeth of
those that bynye the chylde to Chrystenyngye, shall
profytte the chylde that is brought, but for his proba-
tion, he bynygeth thus. *Hoc commendat ecclesie saluberrima autho-
ritas.* Thys thyngye the mooste wholesome auc-
thoritye of the Church dooth cominende.

Aug. de li. ar. b.
lib. 3. Cap. 23.

Epi. 7. In pro-
emio. lib. 3. de
Trinitat.

And euen wyth lyke reuerence, the same sayncte Au-
gustyne, dooth many tymes submytte all hys iudge-
mentes, and woakes to the catholyke Church. And
synally to declare hys iudgemente, concernyngye the
aucthoritye of the catholyke churche. He sayeth thus

Ego

Ego vero Euangelio non crederem nisi me catholice Ecclesiam communeret

authoritas. that is to say. Truly I Would not beleue the Gospell, onles that the aucthoritye of the catholyke church dyd moue me thereto.

*Aug. con. epi.
Mani. Capi. 3.*

And we ought here to consyder, that after the ascension of our sauyour Chryste, for the space of certayne yeares, there was no gospell at all wyrtten : but all thynges, concernyng the saythfull chrystians, were ruled, and gouerned by the disciples of Chryst, beyng than the heades of the church. Afterward, we rede that dyuers of the dysciples of Chryste, dyd wyght Gospelles : as saynct Bartylmew Nicodemus, and an other Gospell was called *Euangelium Nazareorum*. But the auctoritie of the church, dyd onely admite those fower euangelystes : whyche now the whole church dooth retayne. Whyche thyng myght well seme maruelouse, seyng that bothe sayncte Byrtylmew, and Nicodemus, were presente, and dyd se the woorkes of Chryst, and also dyd here hys doctryne, where as saynct Luke dyd learne hys gospell of sayncte Paule, and other, and so lyke wyse dyd S. Marke but hereby it doeth moost playnly appeare, that the catholyke church onely hath thys hys auctoritie, to discerne scriptures, and that scriptures allowed by þ church should not be refused of any particulare persones.

Nowe therfore, seyng that the catholyke Church, bothe hath delyuered, to vs the scripture, and in all ages and tymes, hath bene taken of al Godly lerned men, for the true iudge thereof, I exhort, and beseeche all you (good chrysten people) that in all doutes oppynions, and controuersies, ye would resort to þ holys church,

An homilye

churche, and there learne what the same catholyke church hath beleued, and taught, from tyme to tyme concernynge Doubtes, or controuersyes, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoſte wyll instructe you, he wyll comforte you, and he wyll leade you, into al trueth. But yf in suche case, ye wyll fly from the catholyke church, & aske counsell of youre selues, or of anye that doth swarue from the sayde churche, than for so muche as the holy gost is not youre gyde, you shall fall from ignoraunce to errour, and from doutynge, and dysputinge, to plaine heresy, and so from one, to another, to the bitter confusion, of both body and soule. Yet besides thys gret authoritie of the churche, whereof you haue hearde there is an other gyuen by God, of mooste hye excellencye, that is, power to forgyue, and pardon the penitent synner, and to punyſhe, and correct, the obstinate or frowarde synner, whiche power and authoritie, as it was fygured in the preeſthode of the olde lawe, as in Judgyng of leprose persones, and in punyſhyng to death, those that dyd not obey the preeſte eue so is it giuen by our sauour Chryſt in very dede in the goſpell, to his Apostles, and to all theyr ſucceſſours. For after that oure sauoure had ryſen from deathe, he came amonges hys Apostles and brythed vpon them and sayde. *Accipite spiritum sanctum, quorum dimisſeritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*

(That is) take you the holy ghoſte, whose synnes you shall forgyue, they are forgyuen to them, and whose synnes you doo retayne, they

An other authoritie of the church

Leuit. 22.

Deut. 17.

Iohn. 20.

they are retayned. whiche aucthoritie, by playne
woordes gyuen by Chyſt, though ſome hath or doo,
contemne, and ſet at noughte, yet ſaynct Cyrill byd-
deth them ceale to merueyle, that Chyſt ſhould giue
ſuche power, for he ſayeth, *Certe absurdum non eſt, peccata re-*
mitte poſſe ab illis, qui ſpiritum ſanctum in ſeipſis habeant. Surelſe
(ſayeth he) it is no obſurdyte that ſynnes are for
gyuen by the which haue the holy ghoſt in the.
Nowe yf you wyll marke that not the preſte onelye,
but alſo the holy Ghoſt dothe woork in remittynge,
and pardonynge ſynnes, than I truſt you wyll ſee, &
graunte, this aucthoritie of Chyſtes catholyke chur-
che, whiche thynge euery chryſten man dothe confeſſe
dayly in his crede, ſayeng not onely I beleue the ho-
ly catholyke church, the communyon of ſaynctes,
but addyth alſo, the remyſſyon of ſynnes, to be in the
ſame catholyke church. Doo not we rede that ſaynct
Paule dyd ble this aucthoritie, whan he dyd excom-
municate Hymeneus and Alexander. dyd not the
holye Byſhoppe ſaynt Ambroſe, ble thys aucthoritie
in euery poynte, vpon the emperoure Theodoſius.
Whiche holy byſhoppe perceyuinge the Emperoure
had greuouſelye offended, dyd not ſpare to excom-
municate hym, yea and though he offered hym ſelfe
obedyentlſe to be receyued, yet was it after longe
penaunce, that he was abſolued, thys holy byſhoppe
dyd ble the aucthoritie gyuen to hym by God, & this
chryſten emperoure knowinge the ſame, dyd wyth all
humilitie obey. Yf the byſhopes and prieſtes in tyme
paſt, and alſo the laytee, had learned and practyſed
they

Cyril in Iohn
Libe 12 cap 20

Timos. 1.

Theodori Li-
ber. 5, hiſt Ecs
cle caput 18.

An homilye

their duetyes and vocatyon, by thys example, surely the churche of Chyste, shoulde not haue come to such great dyorder as we see, neyther shoulde vyce and wyckednes, so frely haue bene blyd, but bicause this matter, is largely and lernedly, set forth in the sacramēt of penance, I wyll cease to speake any moze hereof, and nowe it remayneth to declare, what commoditye and profytte we haue by thys catholyke churche, our lord and mayster chyste in the gospel of saynt Ihon, doethe compare hym selfe to the vine- tree, and all vs to the bzaunches and sayeth. *Manete in me, et ego in vobis.* A byde you in me, (That is to saye, in the faythe of my churche). And I Wyll abide in you. Oh mercifull Lorde, what comfort, and com- mobitie is thys, for a chysten man, to haue Chyste to abyde w hym: And farther he sayth. If you abyde in me, & my Wordes abyde in you, aske what you will, & it shalbe graunted to you. Here are we sur, & yf we abyde in christes catholyke churche & embrace, the sayth, and doctrine thereof, bothe chyste hymselfe by grace, wyll abyde in vs, and also oure prayers, shall euermoze be hearde. And wythout all doute, there is no abydyng in Christ, vnles we abide in the vnytie of his catholyke church. For as saynte Ciprian sayeth. *Non potest habere deum patrem qui non nouit Ecclesiam matrem.* He can not haue God hys father, & knoweth not the churche to be his mother. But a chylde of God, knowing & church to be hys mother, & lying in the bosome thereof, maye be sure that Christ the spouse of the churche, wyll neuer forgette his

John. 15.

Ciprianus, de
simpli. pralat.

hys nedefull requestes , And as no lyuely crea-
ture , was saued from death , but suche onely as
were in the arcke of Noe , so is there none saued
from dampnatyon , but those that are in the
bnyte of Chyistes church. And therefore, to gyue
vs warnynge, the holye doctoure Saincte Augus-
tyne, speaketh in thys maner mooste playnlye.

Gene. 7. 8.

August. epist.

.152.

*Quisquis ergo ab hac catholica ecclesia fuerit seperatus quātū libet lauda-
biliter se uiuere existimet, hoc solo scelere quoda Christi Vnitare distiuctus
est nō habebit uitam, sed ira dei manet super eum.* That is in english
Whoso euer therefore shal be seperated frō this
catholike church, although he think him self
to liue neuer so Worthely, yet for thys onelye
crime & he is separated frō & vinity of Christ, he
shal not haue life, but & Wrath of god abideth,
vpon hym. But what nede is it, to allege sayncte
Augustine, or any other auncient father herin, seing
almighty God by hys prophēt Esay, hath set furthe
to vs a lytle picture of hys church, vnder the name
of a byneparde, and the house of Israell : There
maye we see, that thyng that we by experience doo
knowe. For almighty God, in that parable decla-
reth by hys Prophete, howe muche he had done for
the house of Israell, a fygure of Chyistes church, in
that he had planted them in a bat some, and frutesfull
cōtrey, and had gyuen to them good gouernours,
and orders, wherein they myghte haue lyued, and
pleased hym, but for as muche as they dyd wylfullye
breake the lawes of God, & his ordinaūce, he threāt-
ned them saying: *Auferam sepem eius, et erit in direptionem. &c.*

An homely.

I Wyll (sayethe our Lorde) take awaye the
hedge of my vyneyarde, that it maye peryshe.
Euen so hath our sauoure Chyyst dealed with vs,
þ people of his church. For wher as by his precious
deathe and passion, he dyd purchase vs, and lefte vs
in the custodye of hys catholyke church, as is before
sayde, leauynge also to vs, lawes to obserue, and sa-
cramentes, wherwith we shoulde be preserved. And
we naughty people, haue dyspyled al his moost god-
ly, and holisome decrees, and ordinaunces, he hath of
his iustyce, and accordynge to hys promyle, euen in
our time punished vs: and hath suffered the wicked,
to plucke downe the pale or hedge of hys vineyard:
I meane all good order, as well in the church, as in
the common wealthe, and that for the space of many
yeares paste. Nowe here chrysten people, though
you doo not consyder the plague of sundry synnes,
that hath in thys late scylme, possessed manye mens
soules, yet doo not dyssemble, nor forgette the mi-
serye, that we all haue suffered ouerwardelye, synce
we were separate from the church of Chyrist: alas,
what Chyristen bloude wythin this Realme, euen by
oure owne countreimen, hath bene shed. Oh Lorde,
how many poore wydowes without comforte haue
bene lefte. Howe many fatherlesse children without
succoure. I leue here to speake, of the vnshameles
breykynge of the deade mennes testamentes, and
theyr moost godly intentes, & ordinaunces: Abbais,
are pulled downe: Collegis, and Chantrees are
ouerthrowe: churches are robbed, and poore Chyrist
(that is to saye,) the hungry and nedefull people, fa-
mysh

my we, and crye oute therfore, Al these surely, with
many mo, haue come vpon vs, because we haue bene
oute of the house of God. Wherefore, in the name of
our Lorde Iesus Chyriste, let vs all together lament
and be sozry for our goynge astraye, let vs come, and
fal downe before God our father, and confesse oure Luce. 15
transgressyon, and humblye desyre, that we maye be
receyued into hys house, whych is the church,
thoughe we shoulde all the dayes of oure lyues, be,
but hyrel ynges. *Quia melior est dies vnus in atrijs tuis super milia.*

One daye (Oh Lorde) is better spente in thy Psal. 83.
house than a thousande other wyse

fyndall ye yf we contynue obedyente chyldzen, in
the bosome of our mother, the holy church: we shal
be fedde wyth lyuelye faythe, oute of whych wyll
sprynge in vs, muche holynesse of lyfe, and quietnes
of conscience: and yf at any tyme thzough our frail-
nes, we happen to fall, we haue readye, to rayse vs
bp agayne, the holye Sacramentes: thzough the
comfztable helpe whereof, we be made stronge:
and so daye by daye moze able to procede in al kynde
of vertue: and thus hauynge vpon earthe our mo-
ther, the holye church, whych is the spouse of Iesus
Chyriste the Sonne of God, we maye be bolde to cal
vpon God our father: and be assured, that he will
heare vs, as hys dearebeloued chyldzen, and gyue
vs the inheritauce of heauen, whych is prepared
for vs, thzough our sauour Iesus Chyriste. To whō
with the father, and ꝑ holy ghost, be honour, prayse
and glozy, world without ende. Amen.

**Can homelye of the Prymacy, or supream:
power, of the highest gouernoz of the mili-
tant Church.**



Sin euerye natu-
rall, and polytpke
body, so in the chur-
che militāt, (whiche
is a mysticall bodye)
superioritie, and in-
ferioriti, must nedes
be amōgest the mem-
bers thereof, or ells
it cannot endure.

And for thys cause
specyallye, our Sa-

uiour Chyste, when he was here conuersaunte, on
the Earth, dyd, hymselfe, appoynte hys Apostles, &
Disciples, and there successours, to haue the ouer-
syght cure, and high gouernement of his church, to
the wozldes ende. And to the intente, that no man
should contempne theyr aucthoritie, he doth saye in
the thyrtyenth of Saynt Ihon, *Amen, Amen, Dico vobis,*
qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum
qui me misit. That is to say: **Veryly Veryly, I saye**
vnto you, Who that receyueth hym Whome
I sende, receyueth me. And he that receyueth
me, receyueth hym that sente me. And in the
tenth of Luke he sayth. *Qui uos audit me audit, & qui uos sper-*
nit, me spernit. Qui autem me spernit, spernit eum qui misit me.

That

Iohn. 13.

Luce. 10

That is to saye. He that heareth you, heareth me, and he that dyspysleth you dyspysleth me, and he that dyspysleth me, dyspysleth hym that sent me. Of the Apostles also and theyr successeurs, and of their charge ouer Chyistes flocke, doth Saynt Paule speake, in the fourthe chapyter to the Ephesians, saying.

Ipsē dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministerum, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, et agnitionis filij dei, in virum perfectum, in mensuram etatis pleniudinis Christi ut iam non simus paruuli fluctuantes, neque circuferamur omni uento doctrine in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye: Ephes. 3.

He (meanynge Chryste) hath gyuen or appointed some to be Apostles, some, Prophets some Euangelystes, some pastores, and teachers, to the persytyng, or consummatyng, of the holyons, to doo the Worke of the mynysterie, to edysse the body of Chyiste, vntyll We all come together, in one vnytie of saythe, and knowledge of the sonne of God, vnto the estate of a perfecte man, after the measure of the age of the fulnes of Chryste, that from henceforth, We shoulde uot be as babes, wa: ueryng, neyther shoulde We be caryed aboute Wyth euery blaste of doctryne, in the Wyckednes of men, in the Wylynes of them, Who go aboute

aboute to deceyue vs.

This place of Saynt Paule moſte playnely ſet-
teth before our eyes, the authoritie, & gouernement
which our ſauoute hath appoynted, to contynue to
the ende of the worlde, in hys church, and howe þ
Apoſtles, Prophets, Euangelistes, Preachers, and
teachers, are gyuen of Chryſt, to hys people, to go-
uerne them. And therewith al Saynt Paule, in the
ſayde place, ſeweth to what ende, ſuche gouerne-
ment, and authoritie is instituted, it is to wytte, for
the ſpiritual edefieng of the hole body, in the faith, &
for the deſenſe of the hole bodye, from the popſon of
heresye. And in dede no one thyng can ſo much ſup-
preſſe heresie, as yf the Authoritie, and gouernemēt
Eccleſiaſticall, be accordyngly therevnto eſtemed, &
obeyed, as witneſſeth Saynte Ciprian, the bleſſed
Martyr, in his fyrſt boke, and third Epyſtle ſaieng.
Nec aliunde hereses obortæ ſunt, aut nata ſunt ſciſmata, q̄ inde, quod ſacer-
doti dei non obtemperatur. Nec unus in eccleſia ad tempus ſacerdos, &
ad tempus iudex, uice Chriſti cogitatur, cui ſi ſecundum magiſteriu diuini-
næ, obtemperaret fraternitas vniuerſa, nemo aduerſus ſacerdotum collet-
gia quicq̄ mouerit. That is to ſaye : Neyther other
Where, or by other meanes, are heresyen
ſprong vp, and ſciſmes riſen than hereof, that
obediencie is not gyuen to the preiſt of God.
Nor one is conſidered, or thought to be in the
church, for the tyme, the preiſt, and for the
tyme the iudge, in Chriſtes ſtede, vnto which
one, yf the hole fraternitie dyd (accordyng to
the heauenly commaundementes) obeye, no
man

Ciprian.
Lib. i. epiſtle
30

man woulde stirre, or moue anye thinge
 agaynst the Colleges or cōpanies of preystes.
 Hereby you may perceyue, that saynt Cyprians co-
 clusion, or iudgment is, that the gouernment Eccle-
 siastycall, and elspecyally of one, to be taken, and re-
 puted as Chyistes vicar, is the best meane, to let and
 suppressel heresies, and that such one gouernoz, is to
 be obeyed, of all chysten people, whych thyng maye
 be proued very playnely, and euidently, by the holy
 scryptures themselves. For the scryptures do wit-
 nesse, that our sauour appoynted S. Peter, to this
 hygh rowme, and charge, ouer his hole flocke, and
 no one of the Apostles els. In the. xxi. of S Iohn, Iohn. 21.
 it is wrytten, howe our sauour, after hys resurrec-
 tion, appearng at y sea of Tiberias, to certen of his
 Apostles, amongst whome was Peter, dyd fyrs-
 take breade, and fysh, and gaue vnto them. And
 when they had refreshed them selues, he sayd vnto
 Peter. *Simon iohannis diligis me plus hijs? Dicit ei, Etiam domine tu
 scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterum, Simon iohannis
 diligis me? Ait illi. Etiam domine tu scis quia amo te. Dicit ei Pasce agnos
 meos. Dicit ei tertio, Simon iohannis amas me? Contristatus est Petrus, quis
 a dixit ei tertio, amas me? Et dixit ei. Domine tu omnia nosti, tu scis, quia
 amo te. Dicit, ei Pasce oues meas:* That is to saye: Symon
 the sonne of Ioaannes, dooeste thou loue me
 more then these doo: He answered vnto hym
 Yea Lorde, thou knowest that I loue thee.
 He sayde vnto him: Fede my lambes. Then
 he spake to hym agayne, and sayde: Symon
 the sonne of Ioaannes, doeste thou loue me:
 He

An homely.

He answered: yea Lorde, thou knoweste that I loue thee. He sayde vnto hym agayne, Feede my lambes. Than spake he vnto hym the thirde tyme, and sayde, Simon the sonne of Ioannes, doest thou loue me? Peter was sorre because Chryst sayde vnto him now the thirde tyme doest thou loue me, and he answered and sayde, Lorde thou knoweste all thinges, thou knoweste that I loue thee. He sayde vnto hym feede my shepe. Thys processe of Scripture, hath in it manye circumstaunces to be noted. The fyrst is, that (other Apostles being than presēt, and amongst them, euen he of whom Chryst did euer make very much of, that is to say, S. Iho) yet our sauour Chryst, dyd directe hys speache, and talke but to Peter onely, signyfenge the matter, wherof he did speake to appertaine to Peter, cheiflye, and principallye, and not in so speciall a sorte, to any one of the Apostles els. Another, and seconde circumstaunce to be here considered, is that our sauoure dyd aske Peter moste earnestly, whether he louyd hym more than dyd the other Apostles. And the thyrde circumstaunce is, in that Chryste did committe both hys lambes, and his shepe, vnto hym. These circumstaunces (I saye and other luche like, well considered, doo conuince, and clearelye proue, that the highe charge, ouer all the churche militant, was especially committed, to Peter.

And

And to thys purpose maketh, and serueth another talke of our sauour, vnto S. Peter. written in the. xvi. of Mathew, where þe text is in this maner.

Mat. 16.

Venit autem Iesus in partes, Cesarea philippi, et interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerunt: Alij Iohannem Baptistam, Alij autem Heliam, alij vero Hieremiam aut unum ex prophetis. Dixit illis Iesus, uos autem quem me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius dei uiui. Respondens autem Iesus dixit ei. Beatus es Simon Bariona, quia caro et sanguis non reuelauit tibi, sed pater meus qui in celis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram edificabo Ecclesiam meam, et portæ inferi non præualebunt aduersus eam. Et tibi dabo clauēs regni cælorum, Et quodcunque ligaueris super terram, erit ligatum et in celis, et quodcunque solueris super terram erit solutum et in celis. That is to saye,

Iesus came into the coastes of Cesarea Philipppe, and he asked hys Disciples, sayinge, Whom doo men say the sonne of man to be? And they aunswered, some John Baptiste, some Helyas, some Hieremyas, or one of the Prophetes. Iesus sayd vnto them, But who saye you that I am? Then Simon Peter made aunswer, and sayde, Thou art Chryste the sonne of the liuinge God. And Iesus aunswered and sayde: Blessed art thou Simon, the sonne of Ioanna, for flesh and bloud hath not thys reueyled and opened vnto the, but my father whyche is in Heauen. And I say vnto the, that thou arte Peter, or a rocke, and on thys rocke I wyll buylde my Churche,

M.i.

and

and hell gates shall not preuaile agaynst it. And I wil giue vnto the e keyes of e kingdō of heauē: & Whatsoever thou shalt bynd vpon earthe, shall be boūnd also in heuē, & Whatsoever thou shalt lose vpon the earth, shall be losed also in heauē. These wordes of Chryst were spokē long before e Chryst gaue e other cōmaūdemēt to Peter, to fede hys flocke, and that thyng, whiche is persourmed in the other woordes, is here promysed, in these wordes. In the other wordes oure Sauour doeth presently, put him in authoritie saying. Fede my Lambes, fede my shepe. In these woordes he doeth but promyse the sayd authoritie vnto hym sayinge. Vnto thee wyll I geue the keyes of the kyngedome of heauen, and What so euer thou locest or byndeste in earthe, shall be loosed or bounde in heauen. The lyke of this did our sauiour neuer speake to any one of the Apostles els, seuerally, but only generally. For generally to Peter and to the rest beinge al together, (sayng Thomas, who was absent,) Chryste sayd the wordes whiche are wyrtē in the. xx. of Ihon, it is to wyt, Receiue you the holy Gheste, whose synnes ye remyt, theye are remytted, and whose synnes ye retayne they are retayned. And in the. xviii. of Ma

Iohn 20.

Mat. 18.

Of our Saniour Chryste had not entended to geue
 vnto Peter a speciall aucthoritye, aboue the reste,
 what neede was ther to speake this, seuerailye, vnto
 Peter, serng he had spoken it generallye to them all
 before. And what thyng ment he els, when in þ p^re-
 sence of al the twelue, he promised to geue vnto Pe-
 ter the keyes of the kyngdome of heauen, sauinge a
 speciall priuillige, or prerogatiue to Peter. Our Sa-
 uiour thzough hys heauely wysedome, perceyuinge
 that it is mooste necessary one to be ouer a hole mul-
 titude, specially beyng a multitude congregated of
 so infinite a number of people, and of so sundry nati-
 ons, as is the catholyke churche, dyd appoynte S.
 Peter, to that offyce, and Peter haupnge receyued
 such charge at Chrystes handes, dyd incontinently
 p^ractise and exercise the same: and all the reste of the
 Apostles dyd geue place vnto hym. And therfore in
 the fyrste of the Actes it is wyrtten, howe that after
 Chrystes assention, incontinently S. Peter rose vp
 in the myddest of the saythefull, and moued them to
 goe to the election of one, that should succede in Ju-
 das rowme, whyche offyce he vndoutedlye woulde
 not haue taken vpo him, but that our sauour Chyist
 had authorised him in suche sorte as is before decla-
 red. In the. ii. of the Actes it is wyrtten howe that
 in the presence of all the Apostles, S. Peter tooke
 vpon hym to speake in all theyr names to the people
 on whytsonday in the mornynge, strighte after that
 they had receyued the Holye Ghoste, in the lpykenes
 of clouē tungen. In the thirde of þ Actes, it is writtē
 how þ S. Peter healed a lame mā, which was lame
 from hys

Actes. 2.

Actes. 2.

Actes. 3.

An homily

his mothers wombe, and that whē the people wondered at so strange a myracle, the sayd Peter made an oration vnto them.

A. G. 1. 1. 1.
4. 5. 6.

In the fourthe of the actes, and in the fyfte, and sixt there is the lyke, and in manye other places of the same booke. All whyche places of scripture oughte to perswade euery good harte, to thynke that oure sauour dyd geue vnto S. Peter, that aucthoritye, aboue all the reste of the Apostles, vppon hys hoole churche for an unitye, and good order, to be kepte in the same. And yet for your better contentation here in you shal here the aucthorityes of the auncient fathers in thys behalfe.

Origenes

Dyrgene a greeke wyrtter, whyche was wythin two hundzed yeaeres after Chyist, in his expolition, made vpon the. vi. chapter of S. Paules Epistle, to the Romaines, wyrteth thus. *Petro cum summarerum de pascendis ouibus traderetur, & super ipsum tanq̃ super terram fundaretur ecclesia, nullius confessio virtutis alterius, nisi charitatis exigitur.*

That is to saye, When the hyghest aucthoritye, or fedynge of Chyestes shepe, was committed vnto Peter and the churche was builded vpon hym as vpon a sure grounde, there was requyred, or exacted of hym, the professyon of none other vertue saue onely of charitye.

Cyprianus

The blessed martyr saint Cypriane, in many places, affyrmeth the same, and amongst other, in hys Epistle wyritten, *Ad iubaianum* sayeth, *Manifestum est, vbi, & per quos, remissio peccatorum dari possit. Nam dominus primum Petro, suus per quem edificauit ecclesiam suam, & vnde vnitatis originem instituit, & ostendit*

ostendit, potestatem istam dedit: That is to saye. It is manifeste Where, and by Whome, remysyon of synnes maye be gyuen, for oure Lorde fyrste vnto Peter (vppon Whome he buylded hys churche, and frome Whome he dyd ordeyne, and thewe the begynnyng of the vnytye, to procede) dyd gyue that power, or aucthoritie. And in the same Epylle, (wythin a whyle after) he sayeth, *Ecclesiam, que vna est, fundauit super vnum*, That is to saye, He dyd founde hys churche, Which is but one, vpon one.

Saynt Basyll, in hys boke agaynst Taueniū wyrteth Basilius.
thus, *Per hanc uocem intelligimus Iouā filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in Apostolatus ministerium uocatus est. Qui quoniam fide præstabat, ecclesiæ in se ædificationem suscepit.* That is to saye, By thys voyce, We vnderstande the sonne of Ionas, whyche was of Bethsaida, the brother of Androwe, whiche sonne of Ionas called was from a fisher, to a ministry of a Apostleship, and because he excelled in faith, he had the churche bulded vpon hym.

Saynt Ambrose in hys fourthe sermon sayth. Ambrosi.
Petrus deniq; pro soliditate deuotionis, ecclesiarum petra dicitur, sicut ait dominus. Tu es petrus, & super hanc petram ædificabo ecclesiam meam. Petra enim dicitur, quod primus in nationibus fidei fundamenta posuerit. & tanquam saxum immobile, totius operis Christiani compagem molemq; consineat. That is to saye, Fynallye or for a conclusion, Peter, for the soundnes, or substantialnes

An homelye of

nes of hys deuotion, is called the rocke of the churches, as oure Lorde sayeth. Thou arte Peter, or of a rocke, and vpon thys rocke wil I buylde my church. In dede he is called a rocke, because he was the fyrste that dyd laye the foundation of faythe amongeste the gentiles, and as a stone, or a rocke, that cannot be moued, he doeth containe or kepe, the frame, and weyghte of the hole chrysten worke.

August in

S. Augustine hath the lyke in hys iij. and twenty sermon, *de sanctis*, and in hys. xvi. sermon, *de tempore*, but moſte notably in hys. 124. sermon *de tempore*, where he maketh a large proceſſe of S. Peter, and amongeste other thinges, ſpeaking of Peters denial of his maſter he wyrteth thus of hym. *Totius corporis morbum in ipſo capite curat eccleſie, & in ipſo uertice componit membrorum omnium ſanctatem.* That is to ſaye, He (meanynge Chryſt) doeth cure in the very heade of the church (meanynge Peter) the diſeaſe of the hole bodye, and in the very crowne, or toppe of the head, he frameth the healthe of all the members. Here omynytynge infinite, other authorities of the auncient fathers, touchynge the pꝛimacye, or hygheſt authoritye eccleſiaſticaill, to haue bene geuen vnto ſainct Peter of our ſauour Chryſt hym ſelfe, I exhort you in conſideration, partly of theſe teſtimonies, ſome wherof are taken out of the holye ſcrypture, ſome out of the aunciente and famous doctours of the church, and
partlye

partlye, and moſte, eſpecially, in conſideration of the
coſent of the hole catholyke churche herein, nothing
to doute in this matter, but that the holy Apoſtle S
Peter was Chryſtes vicar on earth, & had hygher,
and moze aucthoritie generall, then anye one of the
Apoſtles els, and that the ſpeciall purpoſe, why that
Chryſt would haue ſuch aucthoritie to be in one mā,
was, & is for the preſeruatiō of vnitie in his churc^e

whych churche is but one, and thus muche

for thys tyme, ſhal now ſuffice you. In

the next homely, you ſhal heare

further of this matter.

Jo. Harpoſſelde, ſacred theol^y & profeſſor.

et Arch. London

An other Homelye of the Wy: marpe.



Is Wrytten in the .viii. chaptyer of the actes, howe Simon Magus, dyd offer vnto Sayncte Peter mony to gyue hym power, that on whome soo euer he shoulde laye hys handes, the same person myght therby, receiue the Holye Ghost.

But beinge for thys hys most wycked request, greuously reproued, and fearynge withal, to contynue any longer, in those parties, that is to say, in Samaria, so nigh the chappostles, he the sayde, Symon Magus fled to Rome, and there by his enchauntementes, dyd greatly delude the people, as Iustynus the Martyr, a very auncient wyter, in hys seconde Apologie, directed, or sent to the Emperour Antonius, doth playnely testifie. Ireneus also in his first boke *Contra hereses*, doth record the same.

Iustynus
Martyr.

Ireneus.

And the sayd Simon Magus, did so delude & blind the people, that they dyd esteeme him for a God, and dyd set vp his image, in the Citie with this inscription, *Simoni deo sancto*. That is to say. To Simon the holye GOD. But it was not longe after those pranks

prankes playde by Simon Magus, thus seducinge
 the inhabitantes ther, but God sent his great apostle
 saynt Peter thether, (that is to say, to Rome) who
 bothe dyd confound the sayde Simon Magus, and
 dyd also conuert a great number of the people there
 vnto the saythe of Chryste, as is at large, set fourthe
 in the. xiiij. chapyter, and seconde booke of Eusebius *Histo. Ec*
Eusebij.
 Ecclesiasticall hystoꝛye. Nowe thys apostle Saynt
 Peter, by the wyll, and prouidence of God, beinge
 brought to Rome, did ther continue byshop of that
 Sea. xxb. yeares and ther also did suffer a glorious
 martirdome, in the laste yeare of the raygne of cruel
 Nero the Emperoure, whyche thyng Sayncte
 Hierome in the berpe begynnynge of hys wooꝛke,
De Ecclesiasticis scriptoribus, doeth wytnes in thys maner.

Simon Peter the sonne of Ioannis, of the *Hieron.*
 prouince of Galile, and of the towne of Beth-
 saida, the brother of Andreye the Apostle af-
 ter his bishoprycke in Anthioche and after his
 preching in Pontus, Galathia, Cappadotia, Asia, and Bethinia
 to the Jewes whyche were dyspersed abroad
 in sondrye countries, came to Rome, to ouer-
 throwe Simon Magus, and there dyd kepe
 his Sea, iſyue and twentie yeres, vntil the last
 yere, (it is to witte the. xiiii. yere) of the reigne
 of Nero, by whome he was crucifyed and soo
 crowned wyth a crowne of martirdome, hys
 heade beyng turned downe to the grounde,

N.i.

and

and hys feete vpwarde, because he sayde or
accorpted hym selfe vnworthye to be cruci-
fied in suche forme, and maner, as hys may-
ster Chryste was.

S. Ambrose in his. lxx. sermon, speaking of the mar-
tyrdom of S. Peter, and S. Paule at Rome sayth
thus. I thynke it not done wythoute a great
cause that in one day, in one place, and vnder
one persecutoure, they bothe dyd suffer. In
one daye, for that they shoulde come to Chryst
together. In one place, that neyther of them
bothe shoulde be destitute of Rome, and vn-
der one persecutoure, that lyke crueltie shoulde
slaye them bothe. The day was for theyr me-
rite, the place for theyr glorie, the persecutour
for theyr vertue. And in what place I praye
you, dyd they suffer martyrdom? Euen in
Rome, whiche is the heade and cheyfe Citye
of the Worlde, to the intente that Where the
heade of superstition was, ther shoulde rest the
heade of holynes, and Where the Prynces of
the heathen did dwell, ther the Prynces of the
churche shoulde lye.

Thus sayth S. Ambrose, wherevnto agreeth
Egesippus, an aunciente wyter, in hys thyrde booke of
the destruction of Hierusalem, & lykewise Dionysius
the byshop of Corinthe, and Caius also whych liued
in

in þ̄ dayes of Zepherinus, the Bysshop of Rome, as moze
 at large appeareth, in the.ccc. Chapter of the fore-
 saide seconde boke of Eusebius ecclesiasticall Hysto-
 ry. Nowe that we haue in the homelic, going next
 befoze thys, Declared that our sauour dyd appoynt
 Sayncte Peter to a greater, and hygher offyce,
 then he dyd anye other of hys Apostles, and haue in
 this homely intreated, of the abode of saint Peter,
 and martyrdome at Rome, we wyll consequentelye
 proue that the Bysshoppes of Rome, haue alwayes
 in the catholyke churche, bene esteemed, iudged, and
 taken for S. Peters successours, euen in that hys
 speciall and hyghest offyce, and that to hym and thē
 by the wyll of God, doeth appertayne the gouerne-
 mente of Chyestes hole flocke, on earthe. And first I
 will beginne with the auncient aucthour Irenaeus,
 who in the thyrde chapiter of hys thyrde booke, a-
 gainste heresies, doth saie, that the church of Rome
 is the greatest, the eldest, and the best knownen, of all
 churches, and that it was founded by the most glo-
 rious Apostles, Peter and Paule, and that thzough
 the succession of the Bishops of Rome, from S. Pe-
 ter, vntyll thys tyme, the truthe was deriued from
 hand to hand, and that it myght there esly be found
 a had. And herebpō he sayth furthet these wordes.

ire. lii. 3.
 aduersus
 hereses.

*Ab hac enim ecclesiam propter potentio rem principalitatem, necesse est
 omnem conuenire ecclesiam, hoc est, eos qui sunt ubique filiales.*

That is to saie. For vnto thys church (meaning
 and pointing þ̄ sea of Rome) for the moze mighty
 principalitie of it, al þ̄ hole church of Chyest ē

is to saye, all the faythefull, Wheresoeuer they
be, muste assemble, or repayze vnto.

Augusti.

And S. Augustine agreablye here vnto, doth
in hys. 192. Epistle, saye, that in the church of Rome,
the primacy of the Apostolike Sea, did euer flourish.
And the same saincte Augustine, wytyng agaynste
one Petilianus, whych he dyd blasphemie the sea of
Rome (as heretikes do now a dayes) doeth more
ouer wytte in thys maner. Of all the byshops of
the Worlde, Were suche men, as thou doest
moost falselye reporte them to be, What hath
the sea of Rome hurted the, Where Peter dyd
sytt, and now Anastasius sytteth: or What
hath the sea of Hierusalem hurted the, Where
James dyd syt, and now at this present Ioan
nes dothe syt, With Whome we are in the ca-
tholyke vnytie ioyned, and frome Whome ye
haue deuyded youre selues, in youre Wycked
rage or fury: Why doest thou call the Aposto-
lyke sea, the sea of pestylence: If thou do it for
the mēs sake, Whom thou thinkest to preache
the lawe, and not, to fulfyll the lawe, dyd our
Saviour I praye the any suche iniurye to the
sea or chayre of the Scribes, and Phariseis, of
Whome he sayeth. They saye, but they do not. &c.

Ciprianus

Moreouer, the holye Martyr, sainct Ciprian in
the thyrde Epistle, of hys 12ste booke, speakinge a-
gainste

gaynst certayn, whiche did disobey, and contempne, Cornelius, the Byshoppe of Rome, wyrteth in this maner. Neq; enim aliunde heresis oborte sunt, aut nata sunt scismata q; inde quod sacerdoti dei non obtemperatur nec vnus in ecclesia ad tempus sacerdo & ad tempus iudex, uice Christi iudicatur? Cui si secundum magisteria diuina obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegium quicq; moueret. That is to saye: Of none other cause are heresy'es sprounge vp, or scismes ry-sen, than of thys that the preiste of GOD (meanyng Cornelius, the Byshoppe of Rome) is not obeyed, and one is not takenne in the churche, to be the hyghe preiste for the tyme, and for the tyme in Chrystes stede a iudge, or Chrystes vicar, vnto Whom yf the hole frater-nitie were accordinge to Goddes commaun-dementes, obedyente, no manne woulde any thyng moue, or styre agaynst the colledge or compayne of preistes.

Saynte Augustine also wyrtinge agaynst the Epystle of a Maniche, whyche Epystle is intituled, or cailled *Fundamentum*, giveth to the sea of Rome, a mer-uapulous prerogatiue and doeth buylde hys saythe, amongeste other thynges, vpon the succession of the Byshoppes of Rome who after S. Peter dyd folowe orderlye, euen to hys tyme whyche was. 300. yeres after Chryst. And he wyrteth in thys maner.

Multa sunt qui me ecclesie gremio iustissime tenent, Tenet me consensus populorum, atq; gentium tenet authoritas miraculis inchoata, s;e narrata charitate aucta vetustate firmata, tenet ab ipsa sede Petri Apostoli, cui pas-cendas ouas suas post resurrectionem suam dominus commendauit, usq;

An homily

ad presentem episcopatum, successio sacerdotum. That is to saye. Ther are many thinges, Which of very good reason, do kepe me in the lawes of the catholyke church. The consente of manye people, and nations, or countreyes, doeth kepe me: the auctorite of the church begonne wyth miracles, nourished wyth hope, encreased wyth charitie, and confirmed wyth antiquitie, doeth kepe me: the succession also of Bishoppes, from saint Peter the apostles seate, or tyme (to Whome our Lorde dyd after hys resurrection comynge hys shepe to be fedde) vnto thys present bishopryke (meanyng Rome) doeth kepe me in the catholyke church.

Saint Hierome also in his epistle to Damasus, doth set forth the verie notably the primacye, and supremacye, of the bishops of Rome, as beinge Saynt Peters successours, and amongst other thinges he sayth thus. *Si quis cathedræ petri iungitur meus est.* That is to say, If anye man be ioyned to Peters chayre or holde of Peters seate (meanyng y^e see of Rome) he is myne, and I receyue or ioyne wyth hym.

Saynte Ambrose also, in hys thyrde booke of the sacramentes, and in the fyrste chapitir doth say thus.

Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur. That is to saye, The church of Rome, (Whose forme or trade, we doo folowe in all poyntes

poyntes) hath no suche custome. Other lyke
 authorities of the auncient fathers, for the primacie
 and supremacie of þe Sea of Rome, there are & that
 infinite: But what nede many authorities eyther of
 scripture, or of the fathers in this behalfe, seing very
 experience hath thys thousand yeaeres proued, that
 such as disobeied the sea of Rome, did sale sone after
 into abhominable herelpe, and therevpon into diui-
 sion amongst them selues, and consequentlpe, to de-
 struction, or els in processe of tyme, were glad, and
 faine, to retorne to theyr dewe obedience againe. If
 you be desyrous to haue exāple in thys matter, loke
 but on those countreyes, and those persons, that now
 be in captiuite vnder the greate Turke, who in time
 past, agreinge wyth the sea of Rome dyd flopye in
 chrysten religion, and all welthe, loke also vpon Ger-
 manie, and, take exāple therby, how they prospered
 amongst them selues, synce they Declined from the
 obedience of the sea of Rome. And it is a woꝛlde, to
 see howe those, whome they toke for theyr greatest
 doctours, haue abused, seduced, and mocked them,
 euen in thys matter of the primacye, for where as
 Luther, espesiallpe, and aboue all other, was theyr
 ryngleader in this matter: yet when he was among-
 est learned men, and shoulde talke of thys matter,
 wyth them, he was so dꝛiuen to the wall, that open-
 lpe in wyptynge to be shewed at thys daye, he dyd
 in a booke of hys intituled, *Resolutio Lutherina super propositi-
 one sua .13. de potestate Papæ.* confesse and saye playnelye,
 as here after doeth folowe.

An homely of

Primum, quod me mouet, Romanum pontificem esse alijs omnibus, quos salte
nouerimus se pontifices gerere, superiorum, est ipsa uoluntas dei, qua in ip
so sacra uidemus. Neq; enim sine uoluntate dei in hanc monarchiam, inquam
venire potuisset. Ro. pontifex. At uoluntas dei, quo quomodo nota fuerit cum
reuerentia suscipienda est. Ideoq; non licet temere, Ro. pontifici suo primatu
resistere. Hec autem ratio tanta est, ut si etiam nulla scriptura, nulla alia
causa esset, haec tamen satis esset ad compefcendam temeritatem resistentis
um, & hac sola ratione gloriosissimus marit Ciprianus, per multas epistolas
confidentissime gloriatur contra omnes episcoporum quorumcunq; aduers
sarios, sicut .3. Reg. legimus, quod decentribus Israel discesserunt a roboam
filio Salomonis, & tamen quia uoluntate dei, siue autoritate factum est, ras
tum apud deum fuit. Nam & apud theologos omnes, uoluntas signi, quam
uocant operationem dei, non minus quam alia signo uoluntatis dei, ut pra
cepta prohibet, & c. metuenda est. Ideo non video, quomodo sint excusati a
scismatis reatu, qui huic uoluntati contrauenientes, sese a Ro. pontificis aus
toritate subtrahunt. Ecce haec est una prima mihi insuperabilis ratio, quae me
subijcit Ro. pontifici & primatum eius confiteri, cogit, that is to saye

**The fyrst thing, Which moueth me to thinke
or beleue, the Romaine Byshoppe to be supe
riour to all other, Whome at the leaste Wyse
We doo knowe to accompte theyn selues for
Byshoppes, is the very Wyll of God Whiche
We do se euen in the very facte or matter.**

**For in dede Wythout the Wyll of God the Ro
mayne Byshoppe, coulde not at anye tyme
haue comen to this monarchye, or supreme
rule and the Wyll of GOD, by What meane
soeuer it be knowen, is to be receyued, or ta
ken Wyth reuerence, and therefore it is not
lawefull folowelye, or headelye to make resy
stence**

stence vnto the sayd Romaines Byschope, in
hys Byschopprike. And thys reason is soo
greate, or of suche force, that althoughe noo
scripture, nor no other cause, were, yet thys
were sufficiencye ynoughe to bydle, or kepe
vnder, the temeritie, or madnes, of them, that
make resistaunce. And by thys reason alone,
the moste glorious Martyr Cyprian, in ma-
ny Epystles doth most holdely glorie, or re-
ioyse, agaynst all the aduersaries of anye of
the Byschoppes, accordynge as we doo reade
in the thirde booke of the kynges. Where al-
though the .x. tribes of Israell, dyd departe
from Roboam, the sonne of Salomon, yet bi
cause it was done by the Wyll of GOD, it
was without other authoritie firme, and sta-
ble. For also emongest al the deuines, the Wil
of the signe, which they doo call the working
of God, is to be feared no lesse, then other syg-
nes of the Will of God, as preceptes and thyn-
ges forbydden &c: And therefore I doo not see
how they be excused from the offence or sinne
of scysme, who doinge or commynge against
this Wyl, do withdrawe or pull them selues,
from the Aucthoritie of the Romaine Bys-
choppe.

D, i. Thus

An homely or

Thus much sayth Luther himselfe, and soo shall you synde it, yf ye reade his said worke, in the place aforesayd, and the thinge so being, you may se, what a holy father, that marchaunt was to deceiue the peple as he dyd, and to bzyng them to that wonderful calamitie, that the thirde or fourthe generacion if þ worlde so longe doo continue, shal fele, and smarte for it, as other also shall, that be in the same case.

Beda. Fc
cles. hist.
Angl. li i

And nowe to retourne to our owne country of englande, this may be truely spoken, that of al realmes christen, there is none that hath belydes the general duetye, so special cause to fauour that se of rome as Englande hath. For from that see, came þ saythe into thys Iland, in the dayes of king Lucius about an hundzeth and fyfthe yeares after Chryste. And bi. C. yere after Chyist, whan þ Saxons wer spied ouer the hole realme, and were infideles, ther were sent most notable, and godly preachers, hither into Englande, who conuerted and tourned many thousandes, to the saythe. And what benefittes we haue in our dayes, receyued of that see of rome, all men, doo perceyue, and seale in them selues, & do thanke god therefore, or els the deuyl hath wonderfullpe blynded and seduced them. Nowe on the other side what miseries haue be salne emongest vs since oure disobedience agaynst the se of Rome, and synce the tyme, that tempoꝝall pꝛinces dyd take vpon them, that offyce, which is spirituall, and not belonginge to the regal power, but greatlye distante, and dyfferent from the same, I nede not in wordes to declare forasmuch as you haue felt the smart therof in dede
and

and to thys daye are not quyte of Gods plage for þ
same. wherfoze to conclud in thys matter this shal
be to exhort you, and in Gods name to requyre you
to esteeme the primacye, and supremitie of the sea of
Rome, as an authoritie instituted by Chryst, for the
quyetnes of the chrysten people, and for the preserua
tion of chrystendome, in one catholike true fayth, &
for the defence of it, agaynst al heresie, and whereby
quyeting your selues, to serue God, in the catholike
truth, you shall sonest appease his wyathe, and pur
chase his sauour, and grace in this lyfe and hereaf
ter obtaine the euerlasting lyfe, which sende
vnto you al, the father the sonne, and the
holy ghost, to whom be al honoz and
glozy worlde without ende.

Amen.

Io. Harpesfeld, *sacrae theologie professoris.*
et Archidiaconi London.

¶.ii.

**An homelye declarynge that in the blessed
Sacrament of the aultare, is the very body
and bloude of our Sauoure Chyſt.**



After that men are
once graft in Chyſt
and be made parta-
kers of his death, &
paſſyon, amonge o-
ther theſe ductyes,
one of the theſe is
diligently to prepare
them ſelues to the
worthy receauynge
of þe blessed Sacra-
ment of the aultare,

*as ſayll in
his rules*

1 Cor. 11

wherebnto are two thinges on our parties requiſit
(as ſayth ſaint Baſell, & good reaſon confirmethe)
the one, feare, the other ſaythe. The feare whyche
men muſt haue, when they prepare them ſelues to
come to this ſacrament, ought to be grounded vpon
that terrible ſaying of ſaynt Paule, in the, xi. chappy-
ter of his fyrſte epyſtle to the Corinthians, wher he
ſayth that: Whosoever doth participate therof
vniworthely, doth eate and drynke his owne
Dampnation. The ſaith, whiche we muſte haue in
oure hartes, when we come to Gods bozde, is to be
buylded likewyſe, vpon the vndouted auctorities
of ſcripture, whiche declare moſt playnely vnto vs,
what meate it is, that we there eate. For the perſyſt
vnderſtandyng wherof, let vs conſider, that our ſa-
uiour

our Chyſt, beyng here on earth, dyd ſpyte make
 a ſolempne promyſe of a meate, whyche hym ſelfe,
 woulde geue vnto vs, and afterwarde in dede, he
 dyd geue the ſame, accor dyng to hys promyſe. In
 the promyſe makynge he ſayde (as it is wrytten in
 the, vi, chapter of S. Iohns Goſpell) *The breade* Ihon. 9.
or foode that I Wyll geue vnto you, is my
fleſhe, which fleſhe I Wyll geue for the lyfe of
the Worlde: and in the ſame chapter he alſo ſayeth
My fleſhe is verily meate and my blud is ve-
rely drynke, And as he then promiſed, ſo he after
 warde perfourmed, euen the very laſte nyght that
 euer he companied with his Apoſtles, before hys
 death, at whych tyme, he toke breade into hys han
 des, and gaue thankes, and brake it, and gaue it to
 his diſciples and ſayde. *Take eate, thys is my*
body, which ſhalbe geuen for you. If we com-
 pare the wordes ſpoken by Chyſte, when he made
 the promyſe of a meate, to be by him geuen vnto vs
 wth thoſe other wordes, which he vttered in geuynge
 of ſ^e ſame, we nede not doubt of the thinges which
 he gaue. In the promyſſe makynge he ſayde that he
 would geue vs his fleſhe, in the perfourmyng of
 the promyſe, he geueth the ſame ſaying, *take, eate*
this is my body. Agayne, in the promyſe makynge
 he affyrmeth that the fleſhe, which he woulde geue
 vs to fede on, ſhould be the ſelfe ſame fleſh, that ſhuld
 be geuen for the lyfe of the worlde, and in the perfoz
 maunce of hys promiſe, he ſaid that the thing which
 he gaue

An hourely of the bier

same was his bodye, whiche shoulde be geuen to death for vs. Nowe the circumstaunces beyng wel cōsidered, which our sauour bled in the institutyon of this most blessed Sacrament, shal greatly cōfyrme al godly hartes, in the true belefe of the same. The tyme was the nyght before he suffered death to signify vnto vs, that this meate, being differred to the last day, that euer our Sauour was conuersant with his apostles, must nedes be his very body, and blood in dede, and such a meate as no other can be in any wyse comparable vnto it. Agayne in that our sauour dyd eate of the paschal lambe with his Apostles, immediatly before he did institute his sacrament, it most playnely declareth vnto vs that this sacrament is a merueylous woorthye mysterye and that very thing, which the eating of the paschal lambe, in the olde lawe, did p̄figurate, for whiche cause, whē this was instituted, that was abrogated. Neither is it without a merueylouse cōsideration that Chryst at that heavenly banquet would of purpose, nother haue the blessed vyrgyn Mary his mother, p̄sent with hym, nor any other of his dyscyples, saue onely the .xii. Apostles, whome he appointed to be the head ministers of al his misteries here on the earth, and specyally to be the ministers of this most blessed sacrament, and the instructours of al other, touching the same. Now what meneth it, that our Sauour was not content to offer them this sacrament onely, but with the offer yng therof he said also vnto them. Take eate take and d̄ynke. Do m̄ble, to offer to other, meate and d̄ynke, for anye other

ther purpose but onely that they shoulde eate and dꝛynke thereof, but bycause it was his bodye, and hys bloude, therefore he fyrste byddethe them take, and not feare to eate and dꝛynke the same.

Besides this it is to be well noted that the three Euangelistes, Mathewe, Marke, and Luke, doo all three agree in the maner of the institutyon of this sacrament, they wꝛytinge al thye their gospels at so dꝛy tymes, as Mathewe eyght yere after the ascen- *Chrysost*
cion of our sauour Christ, Marke, x. yeares. Luke *and Iher*
xv. yeares. And where in doubtfull speeches of our *philact.*
sauour Christ, some one oz other of þe Euangelistes euermore openeth plainely the very meaning of the speeches, yet touching these wordes this is my bodye no one of them, maketh any declaration vpon the same but they all leue them to be take of vs, as they founde, and as of most playne wordes they make no exposition oz interpretation of them at al. Whyche poynte must be well consydered. And therfore note that where Christ sayde. It is impossible for a *Mat. 10.*
rych man to entre into the kingdō of heuen, bycause þe meaning of these wordes maye be dyuer- sly taken, therfore S. Marke in his tenth chaptyer declareth the very meaninge of them sayinge. It is harde for them that trust in there substaunce to be saued Agayne Christ at another tyme sayde to the Jewes, loose you this temple, & in three dayes shal I buylde it againe, And for that the sense of these wordes is doughtful. S. Ihon there expoundeth them and sayth, that Christ by the tem-
ple

ple ment bys body, which should be by the Iewes
 put to death, and by him the thirde daye shoulde be
 raysed from death to lyfe. In the. vii. of Ihon, oure
 sauour sayeth. He that beleueth in me, as the
 scripture sayeth, there shal, ryuers of quicke
 Water flowe out of him. And because this saing
 is obscure, S. Ihon to make it open, saith, that he
 spake thole wordes, of the spirit, which they that be
 leued in him shoulde receyue. In the. xii. chapiter of
 Ihon. 12. S. Ihon, our sauour saith in this maner. If I be
 lyfte vp from the earth I wyl drawe al thin
 ges vnto my selfe. And S. Ihon by and by ge-
 ueth by the exposition, saying, that ther by he signy-
 fied, what kynde of death he should suffer. Manye
 other lyke places are there in the newe testamente
 the matter of whiche places, is not so hygge, nor so
 nedefull to be ryghtly vnderstanded, as þe meninge
 of these wordes this is my body. and yet of these
 wordes, no one Euangelyst maketh any exposition
 bycause the wordes are playnely, and symple to be
 taken as they were spoken. Besides al this we haue
 in S. Paule in the. xi. Chapiter of his first Epytle,
 to the Corinthyans, a goodly, and a large processe
 touchyng thys Sacrament and yet in that whole
 processe, no matter to instructe by otherwise, to be
 leue of it, than that there is in it the very body and
 bloude of our sauour Chryst. For first he vtterethe
 the wordes of our sauour, even as þe Euangelystes
 do as that he sayd. this is my bodye and he ma-
 keth no declaration vpon þe same. Secondly where
 none

none of the Euangelistes make mentio, of any paine
due to the vnworthy receauer. S. Paule affirmeth
that the vnworthy receyving of thys Sacramente
bringeth iudgement, and dampnation. Thirdly, he
tellet, that for the vnworthy receyving hereof, god
plageth citie, and countreies, with sondre greuous
plages, as with infirmitie, with sickenes, and with
death also. Forthely, he geueth vs counsell dylgent-
lye to examyne and trye our selues, before we come
to Gods boorde. If the very body and bloude of oure
sauour Christ, be not in dede in the sacramēt of the
aultare, why shold our sauour so speake as he spake
in the promisse made thereof, why dyd he, as he dyd
in the instituting therof, why dyd none of the Eua-
gelists so declare Christes wordes, why dyd saynt
Paule so terribly pronouce of the vnworthy recey-
vinge of it, and so earnestly warne vs, of due prepa-
ration to be made therfore. It is then most vndou-
tedlye to be of all christen people beleued, that in the
Sacrament of the aultare, there is the very body
and bloud, of our sauour Christe, worthy of all ho-
nour and gloze, the selfe same in substance, that is
in heauen: whych thyng for Christ to byng to passe,
is a thyng most easye, he being God almighty, ma-
ker of heauen and earth: and for hym to doo, is most
seemely that as he gaue that bodye, to deathe to re-
deme vs, so he should giue the same in this heauenly
bankitte, to feede vs, that he myght be all in al. The
body of our sauour Christ to be in very dede in hea-
uen, in the visibill fourme of a mā, and in the Sacra-
ment of the Aultare, inuisibill vnder the visibill four-

An Homely of

mes of bread and wyne, neither is impossible to hys power, that made all thynges of nought. neither vnscemely for hys excedyng great loue towarde vs, who so loued vs, that for vs, he dyd not refuse to suffer death, and that the deathe of the crosse: neyther yet is it agaynst hys wyll, who of hys onely mercy, so promised, and wyth hys omnipotent word, so instituted it, nother is it fynally vnfytted for hys wysedome, seeynge he hath ordeyned, that euerye naturall mother, nouryshe her chyldren, wyth the substance of her owne body. And why then shold christen men refuse to beleue it? why do wee not rather embrace it, and gyue god moste hartye thanks for it, beyng the greatest iewel, that euer was among mortal men, why do we not prepare our selues woorthely to receaue it, and as in all other poyntes of the christen religion, so in the belefe of it, geue credite to fayth, and byng reason, and our senses, in subiectiō vnder fayth, but suffer our ghostly enemy by carnal reasons, to byng vs away into heresie & quyre and cleane to pull the ryghte faythe out of oure hartes. Let vs al good people, from hence forth be constant in the trueth, and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedly perswade our selues, that in the blessed sacramēt of the Aultare, there is vnder the fourmes of breade and wyne, the selfe same body of our sauour Christ in substance, whych was borne of the Mary in Mary, and suffred deathe on the crosse for vs, to whome wyth the father and the holy gost, be all honour and glory, world without end. Amen.

So An homely of Transubstantiation.



Here ar in the sacra-
ment of the aulter,
ij. thinges especially
to be considered, the
one is, the body and
bloud of our sauour
Chzist ther really cō-
teined, & other is the
fourmes of breade &
wine, vnder whych
the said body & blud
are cōteined. Of the

first parte ye hard in the lait homely. Touching þe se-
cond, the general belefe of the catholyke Church (yf
there were nothing els) ought, and may be a suffici-
ent grounde, for euery godly man, to build hys con-
science vpon, whych church, doth beleue that there
is no substaunce of material bread, and wine remai-
ning, but onelye the fourmes of breade and wyne, &
the substaunce of Chzistes body and bloude, there so
contayned. And yet, because some haue vaine-ly, and
curiously, of late yeaeres talked of thys second part,
and haue put many fonde doutes, and scruples into
peoples heades, concernyng the same, ye shall nowe
at large, and fulli (I trust) be instructed therin. And
fyrst thys is to be noted, that God hath from the be-
gynnyng of the worlde, manye tymes appeared to
man, some tymes in one sorte, and sometymes in an
other. In the .xxiiij. Chapter of Genesys it is wryt-

Gen. xli

An Homely of

ten, howe God and two Angelles wyth hym, dyd
apeare vnto Abraham, in the lykenesse of men, and
howe Abraham feasted them. How vayne a matter
were it, (I praye you) for vs here buselye to reason,
howe God or Angell, coulde appeare lyke man?
and whether they had true bodies or no: and whe-
ther they dyd eate in dede or no: and yf they hadde
not true bodies in dede, howe the appearaunce of
bodies coulde bee, where the substance of bodies
was not. In the thirde chapter of the booke called
Exodi. 3 Exodus, we reade, that God appeared to Moyses
in the lykenes of flamynge fyre, and that oute of a
bushe. In the .v. of Iosue it is recorded, how one so-
Iosue. 5. denly appeared vnto Iosue lyke a man, hauryng a
swoorde drawen in his hand. What can any manne
saye, howe God shoulde appeare in a flame of fyre,
or what substance of a sworde was in that whych
appeared to Iosue: Hereby it is easy to vnderstand
how dangerous a thing it is, to go about by mans
wytt or reason, to discusse the maner of þe woorkes of
almighty God. Who seyth not, that by the meane of
suche presumptuous curiositie, men haue of late fallē
into moost detestable errours, touchyng the mooste
blessed Sacramente of the aultare, and haue mooste
spytefully rayled agaynst the same, and wyth mooste
byle termes haue gested thereof, and fynallye mooste
byly haue bled the most precious bodye and bloude
of our sauour Christ in the same: In whych doyng,
how can they looke for any fauour at the handes of
their heauenly father, seyng in suche dispituous ma-
ner, they entreate the Bodye and bloud of our sauy-
oure

our Christ his sonne. But now to procede forth, touching the declaration of the second thing, to be considered in the blessed Sacrament of the aultare: We must knowe that the presence of our Saviour Christe, in this sacrament of the aultar, is not to the intent that Christ shoulde be conuersant with vs here in this Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earth, that is to saye: in the visible shape and forme of a man, but his presence in the Sacrament, is to the intent to be to vs an heavenly foode, and therefore he is present in the sacrament, vnder the fourmes of bread and wine so that our outward eyes and senses, are certified wth the outward fourmes, and sensyble qualities, and the whole man with al, receaueth the verie body and bloud of our saviour Christ. *S. Augustine* (as is wyrtten in a booke called *Sententie prosperi*) dothe say, that christen men do honour vnder the fourmes of bread and wyne, which they se with theyr bodely eyes, the body and bloud of our Saviour Christ, which they do not see. *Eusebius Emisenus* also, an ancient father of the Greke church, speakyng of the foresayd two partes contained in the Sacrament of the aultar, saythe in this maner. This is the thing which bi al menes we intend to proue, that the Sacrifice of the church doth consist, and is made of two partes that is, of the visible fourmes of elements, and of the inuisible body & bloude of our Saviour

An Homely of

*Cyprian
de cena
domini.*

*Eusebius
Emiffenu
in a fermō
of the body
of Chrift.*

Exo. 20.

*7. chap.
1st of the
fourth of
the king.*

Sauioure Chryft. S. Cyprian in his treatise en-
titled. *De cena domini*, doeth moſte playnely ſaye, that
the bread which our lord did giue to his diſ-
ciples, was by the omnipotēcie of god made
fleſhe, & was chaunged in nature, but not in
fourme. The forenamed Eusebius in a ſermon of
his made of the body of Chriſt, doth farther ſaye: that
Chriſt the inuiſible prieſt doth tourne viſible
creatures bi his word, through his ſecret po-
wer, into the ſubſtaunce of his body & blud.
Now ſo: to ſignify thys change, to turning of bread
and wine, into the ſubſtaūce of Chriſtes bodye and
bloude, the catholyke church bleth this word, *Trāſ-
ſubſtanciatiō*, which is as much to ſay, as the chaū-
ging of one ſubſtaunce into another. Neither is it to
be counted vnſyft, that there ſhoulde in the Sacra-
ment of the aultare, be the fourme of bread, & yet not
the ſubſtaūce of bread, ſeing God is the doer & wor-
ker therof, to whom nothing is impoſſible. We read
in the nyntetenth Chapiter of Exodus, how & when
God came down frō heauen vnto Mounte Sinai,
there was heard a ſound of a trumpet, and yet mate-
rial trumpet was there none. In the fourth boke of
the kyngeſ. & the. vij. chapiter. God cauſed a ſounde
to be heard in the tentes of the Sirians, as if it had
bene of hoſes charets, and of a greate armye, & yet
was there nother hoſe, charet, nor armye. In the
thirde chapiter of Daniell, it is recorded, howe the
thre chyl dren were in the myddeſt of the flamynge
furneſſe, and yet felte no heate, ſo that there was
the ſubſtaunce of fyre, and yet it dydde not bourn
whyche

whiche to nature is impossible, but to GOD is an
 easie matter. In the .xviij. of Mathe we wee reade ^{Math. 7.}
 howe that Chyste was transfigured, and that hys
 face dydde shyne as the Sonne, and that hys appa-
 rell was made as whyte as snowe, In the .xiiij. of
 Luke, Chyste appeared to twoo of hys dysciples go- ^{Luc. 24.}
 yng to Emaus, like a straunger. In al these foresaid
 examples, wee see as straunge a woozke as is tran-
 substantiation, and yet no man douteth of them be-
 cause god is the woozker, nor any man asketh how
 thys, or that coulde bee, but beleueth it, and so ought
 wee to doo, concernyng the chaunge of the substa-
 nce, of breade and wyne, into the substaunce of
 Chyistes bodye and bloud, and not aske how it may
 bee. The blessed Martyr Justinus, affyrmeth that ^{Justinus}
 thys question, howe, is a token of vnbeleefe, and S. ^{martyr.}
 Ciril, wytyng vpon the .vi. Chapiter of Sayncte ^{Ciril vpon}
 Iohn, blameth the Capernaites, bycause they dyd ^{lee. 6. of}
 aske howe Chyste was able to gyue them hys fleshe ^{S. Iohn.}
 to eate. The wordes of sayncte Cyrill be these.

That aske not Withour great impietie how
 came thys man geue vs hys flesh, and they
 remember not that nothing is impossible to
 God, but let vs (saeth he) haue firme faith in
 the misteries, & let vs neuer in so hygge mat-
 ters, eyther thinke, or aske this how. When
 God is the Worker, let vs not aske how, but
 let vs leaue the knowledge of his worke to
 hym selfe. S. Chrysostome lyke wyse vppon the ^{Chrysostome vpon}
 sayde. v. Chapiter sayeth, that When this questy ^{Iohn. 5.}

An Homely of

on, howe any thyng is done, comineth in to
oure myndes, then with all, there comineth
vnbefese also. But bycause in scrypture the thyng
that we receaue, when we come to the sacramente,
is called bread, therefore men haue fanſied with the
ſelues, that there muſt be the ſubſtaunce of materys
al breade, deceauing them ſelues, by myſtakynge the
ſignification of this worde, breade. For though in
oure common ſpeech we uſe to ſignifie by this word
bread, that one kynde of material ſubſtaunce which
is made of corne and graine, yet in ſcripture, it ſigni
fieth al kinde of foode, whether it be the foode of the
body, or the foode of the ſoule, and ſo doth alſo the la
tyne worde, ^{Panis} elles when we deſyre God in oure
Pater noſter, to geue vs our dayly bread, we ſhold
John 6. make an vnperſytte petition, whyche yet is a mooste
perſyt petition, wherby we aſke of our heauenly fa
ther, al neceſſary foode. In the. vi. of John, Hanna
is called breade, and yet was it made of no kynde of
corne, or grayne, and in the ſame chapyter Chriſt is
call. d bread, becauſe he is the foode of the ſoule, and
ther lyke wyſe the fleſhe of Chriſte in the ſacrament,
is called bread, and not there onely, but in S. Pau
les Epyſtle alſo to the Corinthians, for that it is the
foode, wheron we feede, when we receiue the ſacra
ment. Agayne it is a common trade in ſcripture, to
cal thinges by the name of that thyng, whyche they
Matt. 12. once were, as Adam is called earth, becauſe he was
made of earth, and Chriſt ſayeth, the blynde ſee, the
lame walke & deafe heare, the dumme ſpeake, mea
nyng by the blynde, lame, deafe, and dumme, ſuche
as

as befoze had bene soo, but then were other wyse.
 Chyzdelye, for that the fourme of breade dothe re-
 mayne, it is in that respecte to, called breade. For
 these causes, good faythfull hartes, are nothyng gre-
 ued with the callynge of it breade in the scripture,
 but groundynge them selues, vpon the wordes of
 our sauour Chyzte, when he sayde, thys is my bo-
 dy, and knowynge that it to be bothe breade, and
 hys bodye also at once is impossible, they vndouted-
 ly beleue, that by the power of GOD, the substance
 of breade, is tozned into the substance of Chyztes
 bodye, and so muste all men beleue, that wyll be lyue
 ly members of the catholyke churche, and in that
 there belefe, they muste honour the bodye and blud
 of our Sauoure Chyzte, in the sacramente of the
 aultare, as alwaies chyzten people haue vsed to do.

Saynte Austyne in his exposition made vpon *S. August*
 the. 96. Psalme sayth that it is synne, not to ho- *inc vpon*
 noure the bodye of Chyzte, meanyng in the *the. 66*
 Sacrament of the Aultare. And (as is it befoze *Psalm*
 in thys Homily alledged) he also sayeth in the name
 of all men. We doo honour vnder the four-
 mes of breade and wyne, whyche we see, the
 body and bloude of Chyzte, whyche we doo
 not see. wherefoze, good chyzten people, knowing
 nowe what is the ryght belefe, touchinge the Sa-
 cramente of the Aultare, embrace, and folowe the
 same, and cleaue faste to the catholyke Church, the
 D.i. spouse

An homely of
spouse of Chryst, that you maye be true members
of Chryste, to whome wyth the father, and
the holre Ghoste, be all honoure, and
gloꝛe wꝛlde without
ende. A.
men.

By .Marrisfelds theologic professor.
Printed in London.

✠ An Homily wherein is aunſwere made to
certayne common obiections, agaynſte the pre-
ſence of Chryſtes bodye, and bloude in the
ſacramente of the Altare.



Ete it were, dearly
beloued in our ſauy-
oure Chriſt, that we
al ſhoulde ſo fullye, &
wholy, cleaue to the
faith of Chriſtes ca-
tholike church, & no
appearaunce of rea-
ſon to the contrary there
of, ſhoulde cauſe vs
once to doute or
dagger, in any part

of the ſame. For ſuche a kynde of fayth, both God
requyre of vs, and for ſuch kynde of faythe, good
chryſten people, are in ſcripture called abrahams chil-
dren: whiche Abraham (as it is wrytten in the fourth
to the Romaynes) contrary to hope, beleued in hope
that he ſhoulde be the father of many nations, accor-
dyng to that whiche was ſpoke. So ſhal thy ſede
be. And he fainted not in the faith, nor yet con-
ſidered his own body which was now dead
euen when he was almoſt an hundred yere
olde, nether yet that Sara was paſt chylde
bearinge, he ſtaggered not at the promyſe of
god throught vnbeleſe, but was ſtrong in the
faythe

Roma. 4.

Answer to certeyne objections agaynst the

faith, and gaue honoꝝ to god fully, certified & what he had promysed, the same he was able to make good. Yf we then wil be the chyldezen of Abraham, we muste not saynt in sayth, noꝝ consider gods wordes after the course of nature. Saint Paule in the .x. chapter of his seconde epistle to the

1. Cori. x
Cozinthians, gyueth vs an example in hym selfe, howe we shoulde alwayes bynge reason in subiection to sayth, sayeng. The Weapons of our Warfare are not carnall, but myghtie in God, to ouerthrowe stronge holdes, to dystroye counsellers, and euerye hyghe thyng that exalteth it selfe agaynst the knowledge of God, and to bynge in captyuetye vnto the seruyce of Chyste, all vnderstandynge: what (thynke you) is the cause whye the Jewes beleue not on Chyste: Wherey fyrste, because he was boꝝne of a Maryn whych is contrary to the course of nature. Secondlye lyke wyse, he was in vnitie of person, God & man whyche how it maye be, no mans wyt is able, by naturall power, to receaue: thyrddly, because he bynge God and man, suffered the death of the crosse, whiche for God to be content to do, seemeth to natural reason a thyng moost absurde, but good chrysten folke geuyng place to sayth, do most vndoutedly belcue on Chyst, God & mā crucified, according to y^e S. Paule wyrteth in his fyrste Chapter of his fyrste Epistle to

2. Corin. i
the Cozinthians, sayeng: We preache Chyst crucified, to the Jewes a stumblyng blocke, to the

the gentils, a foliannes, but to so many of Ie-
wes & gentils as are called, Christ the power, &
Wysdome of God. And agreable here vnto, he
sayeth also in the nexte Chapter folowynge.

My talke & my teachynge was not in the per-
suasyble woordes of thys Wysdome, but in
the wyng of poweres of the spyryte, that
poure saythe shoulde not be in the Wysdome
of man but in the power of God. Thys gene-
ral aduise and counsel of S. Paule may and oughte
so to stay vs in the saythe of the catholyke churche,
that nether carnall reasons, grounded vpon the fe-
ble intelligence of mans naturall wytt, nether the de-
ceatfull iudgmente of oure senses, shoulde make vs
once to doute, of any one trueth in Christes religion,
were it neuer so contrarie to the course of nature,
neuer so farre aboue our capacities, and neuer so ab-
surde to the appearaunce of our outward senses.

But forasmuch, as throughe the iniquitie of these la-
ter euill yeares, dyuers haue hadde sondre fonde
dowtes and scruples, put into theyr heades, especy-
ally, agaynst the presence of Christes body & bloude,
in the Sacrament of the aultare, and throughe suche
dowtes haue swarued from the true beleife therein,
therefore here shall folowe aunsweres, and soluty-
ons, to suche dowtes as haue ben most comen, that
from henceforthe no man shall nede to be seduced by
them, or other lyke.

¶ Firste it hath bene objected, Your sayour Christ, *Obiectio.*
immedyately after that he had instituted, and deli-
uered

Answer to certeyne objections agaynst the

uered to his Apostles the sacrament, dyd say vnto them, **Do this in remembraunce of me.** vpon whiche wordes some haue concluded, that the body of our sauiour Chyst, cannot be in the sacrament.

Answer ¶ But let vs duely waye þ wordes and mening of the same, and we shall most plainly perceyue theyr erroure, and mysbnderstandyng, *1. Cor. xi.* Saint Paule in hys fyrst Epistle to the Corinthyans, and in the .xi. chapter of the same Epistle intreating of the institution of the Sacrament of the aultare, and ther openyng the true sense of that commaundemente of Chyst, sayth in this maner. As oft as you eate of that breade, and drinke of that cup, you shal shew forth the Lordes death untill he come. So then the remembraunce whyche our sauyoure there requyret of vs, is the remembraunce of hys death, whiche is past, and not presente, and therfore after most proper maner of speache, maye wel be remembred. Now this remembraunce, can in no wise possible be so lyuely, and so effectually worke in our hartes, as when we most certainly beleue that in the sacrament of the aultare, is verily the selfe same body in substaunce, whiche died for vs, and therfore þ *Psal. 110.* Prophet Dauid, forseing in spirite, this so excellēt a memory, sayeth in his .cx. Psalme. **Dure merciful gracious Lorde, hath made a memory of al his merueylous works,** and by and by declaring in what maner he maketh that memory he addeyth those wordes, **he hath geuen a foode to suche**

such as feare him. This tode whiche þe Prophete sayeth, that Chyyst shoulde leue in remembrance of al his merueylous workes, that is, of his incarnatiō his passion his ascension and glozpe in heauen, and other lyke workes most cheifely is to be verified of the body and bloude of our sauour Chyyst, in the sacrament of the aultare. Besydes this, the body and bloude of our sauour Chyyst, as it is in þe sacramēte vnder the fourmes of bzeade and wine, may in that respecte also very well be a remembraunce of it self as it honge on the crosse, in the visibill fourme of a inoztall man, and as it is nowe in heauen, in þe form of an immoztall man. Farthermoze when our sauour sayde. **Do this in þe remembraunce of me.** he ment they shuld do the whole ministratiō which he then dyd in remembraunce of hym, which whole ministratiō, cannot be accozdpyngelye, done other wyse, but that there must nedes be present the very body and bloude of our sauour Chyyst.

Obiectiō.

Another common obiection, there is gathered of the wordes of Chyyst. Mathew. xxvi. Whē he said. **Þoze men ye shall haue alwayes wyth you, but me shall ye not alwayes haue wyth you.**

Math. 26

Some haue vpon these wordes concluded that the body and bloude of our sauour Chyist, cannot be in the sacrament of the aultar, for then (say they) chyist shoulde be alway with vs, whereof him selfe sayeth, the cōtrary. But yf those mē so concluding, woulde no moze, but confer saynt Marke, and saynt Ma-

Answer

the we together, touchyng the foresayde wordes of Chyyst,

Answer to certayne objections agaynst the

Christ, and by that þ one Euāgelist sayth, woul'd sincerelie iudge what the other ment, they should sone perceue this their obiectiō, to be of no force or strength at al, to proue, þ they therby go about to proue.

Arr. 14.

For S. Marke in his. xiii. Chapiter, first telleth the storie of the woman, which came to Christe, and broughte with her an Alabaster boxe of moste precious ointment, and poured the ointmēt on his head, next he telleth howe certen of the Disciples did murmur, and grudge at that facte of the woman, and sayde: What meaneth thys losse, and Waste of oyr timent? Myght it not haue bene sold for more then. iiii. C. pence, and geuen to the poore? Chrydye he telleth, howe our Sauour beinge offended wyth the Disciples, for their murmurynge agaynst the woman, and howe withall he allowing and commendinge her facte, did saye in this maner. Lette her alone: Why are ye greuouse vnto her: she hath done a good deade: for alwayes shall you haue poore men amongst you, and when ye shall please, you maye bestowe your charitye on them, but me shall ye not haue alwayes amongst you. Thys woman hath bestowed vpon me that she had, and she hath preuented to anointe my body, agaynst it shal be buryed. By thys processe of S. Marke, it is euident that our sauour in all that hys talke, had a respecte to the charitie, whyche that woman then shewed vpon hym, when she poured the precious oymente

mente on hys heade, the lyke whereof, he sayeth, no man should be able to shew on hym in tyme to come, meanyng, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to recceau the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the pooze, who alwayes are in the worlde in the mortall estate, and maye be charite of good folke, be releued and comforted. In such sorte in dede, oure sauour is not now amongst vs, but the beyng of his body and bloud in the Sacrament of the aultar is after another sorte. For in the Sacrament he is, to fede vs wyth his body and bloude, and not bysyle to shewe him selfe vnto vs, as he the did to his apostles, nor to haue ointment poured on hym, as he then had. obiectiō. Another obiECTION is there gathered, partely of. S. Paule in the .x. of hys fyrste Epylle to the Corinthyans (where he speaketh of a 1. corin. x. spirytuall meate, and spyrtyuall dzyne) partely of Chyestes wordes in the .vi. of Iohn (where he saith that. It is the spirite Whyche geueth lyfe, and that the fleme profyteth nothyng) partely vpon Iohn. 9. the common maner of speakyng, vsed of the Catholyke church, whyche calleth the Bodye and bloude of our Sauour Chyeste, in the sacrament of the aultar, a spirytual meate, and a spirytual dzyne.

For aunswere to whyche obiectyon, it is fyrste to Aunswere. be vnderstanded, that one selfe thyng, may be bothe spyrtyuall, and yet neuerthelesse of a coꝝpoꝝall substance to.

Answer to certayne objections agaynst the.

1 Corin. 15.

Gala. 6.

As for example, the bodye of man after the resurrection, shall (as S. Paule wytnesseth in the. xv. chapter of hys fyrst Epistle to the Corinthians) be spiritual, & yet it shall be then the same in substance, that it is now. Agayne, Manna a meate whych God set to the chyldren of Israel in the wyldernes, is both in Scripture, and of the catholyke church also, called a spiritual meate, and the water lyke wyse whiche god gaue them out of a rocke, is called a spirituall drynke, and yet as well Manna, as the water, were of a bodily substance. In the. vi. to the Galathians, saynt Paule calleth mortall men, liuyng then on the earth, spirituall. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thynge whatsoeuer it be, maye be called spirituall, wherein is a wyke wrought by god, aboue nature. For as god is a spirite, so are his supernaturall workes called spirituall, and the thynges also, on, and in whome, suche workes are wrought, are named spirituall thynges: and therefore Manna, though it were of a bodily substance, yet for that it came miraculys from aboue, by the onely power of God, and not of nature, is, and may well be called, a spirituall meate. And the drynke whych issued oute of the rocke, al be it it was in substance verye water, yet for that God by hys omnyppotency, made it sodenlye to issue out of a rocke, it is named a spirituall drynke. Our bodyes lyke wyse after the resurrection, shall haue in the immediatye of God, aboue y power of nature, immortallitie, incorruptibilitie, wyth other lyke supernaturall qualities, and for that cause, they shall after the resurrection, be spirituall bodyes. Nowe then what

what necessity is there, that because the body of our
saluour Chryst in the Sacrament of the Altar, is a
spyrituall meate, therefore it shoulde not be also the
corporeall substance of hys bodye: When the catho-
lyke church dothe saye, that the bodye, of Chryste in
the Sacramente, is a spirituall bodye, it meaneth,
that it is there onelye throughte the almyghtye po-
were of God, and not by the power, or manoure of
nature. Lykewyle, when the catholyke church sai-
eth, that the bodye of Chryste is to be receyued there
spirituallye, it meaneth not that therefore the verye
body of Chryst is not there to be receaued really & in
very dede. For thys worde, spirytually, dothe signi-
fy onely the maner of the receauyng, and dothe not
impozte the substance of the thyng so receyued.

Besydys thys, the catholyke church, belcuyng that
in the Sacrament of the altare, in alwayes reallye
the body and bloude of our saluour Chryst, dothe yet
put a difference in the maner of receauyng thereof,
and blythe to saye, that when good men receaue the
sacramente, that they receaue the bodye and bloude
of Chryste, both sacramentally, and spirituallye to, but
when euyl men receaue that, they receaue the
body of Chryst sacramentallye only, & not spirituallye
because they come vnto it vnworthelye, and there-
fore do they procure thereby, to theym selues damp-
nation. But now to open fardar the verye meanynge
of those wordes of Chryst. It is the spirit that ge-
ueth lyfe, the fleme profyteth nothyng, you shall
vnderstande, that these wordes are taken of the ca-
tholyke church, in two most godly senses, the one is,

Presence of Chrystes body in the Sacrament.

Cirill.

to meane by the spirite, the godhed, and by the fleshe the nature of man, as yf he had sayde, it is the godhed that causeth my fleshe to be able to geue lyfe, neither is my fleshe the fleshe of a bare man, for then it beyng eaten coude not profyte you, but my fleshe is vnited in vnitie of persone to the godhed, so that it is thereby able to byng lyfe to the woorthy eater thereof. Thus doeth Cyrill vpon the. vi. of Sainct John expounde these wordes, And to lyke purpose saynet

Augustinus.

Augustyne sayeth vpon the. vi. of John, that as knowledge beyng separated from charite, maketh men proude, but beyng ioynd wyth charyte dothe edyfe: euen so mans fleshe not vnited to the Godhed, and beyng eaten, doth not profyte, but the fleshe of Chyyst, whych is in hym, in vnitie of person, inseperably vnited to the godhed, beyng woorthely receaued, must nedes hyghly profyt. The other sele of those wordes, to meane by the spirite, a spirituall vnderstandyng of Chyistes promyse, made in Capernaum when he sayde, the foode that I Wyll giue vnto you is my fleshe: which wordes be then vnderstanded spirituall, when they be taken, to meane that thyng whych passeth the power of nature to do and meanes wpt by naturall reason to comprehend lykewyse by the fleshe, is to be ment, a fleshely vnderstandyng of the sayde promyse, as to vnderstande wythout saythe in Chyistes deitie, as the Capernautes dyd, whych toke Chyyst but for a bare man, and so conceaued no otherwyle of the eatyng of his fleshe, then of comen meate bought in þe shambles. Chrys

hon. 9.

Chrysosto

John,

John, and S. Augustyne wytynge vpon the same Chapter. Another obiection is ther, by occasyon that this truth is not expessed in the commē crede, Obiection.

¶ Whych obiection doth procede of an ignoraunce, & lacke of knowledge of the fyrst institution of þe crede, Answer.
 For in the primatyue church, when men of all ages dyd sodenly turne from gentility, to the chrystian relygion, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in articles, necessary for them to beleue, befoze they were baptised, thys common crede was taughte them, and they were for that tyme called **Catechumini**, that is yonglyngees in Chrystes religion, and beginners admytted, but to be the fyrst principles of the chrystian faythe, durynge whiche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wytynges of the auncient fathers in chrystes church, maye most euidently appeare: So that this reason is fōd and to no purpose to say, that because it is not in the common crede expessly set fourth, that in the sacrament of the aultare, is the very bodye and bloude of our sauour chryst, therfoze no chrystian man is bound to beleue is so to be. **S. Chrysostome, and S. Augustyne** hauyng occasyon many tymes in theire sermons made by them, to speake of thys Sacrament, for as muche as amōg their audicnce were as well yonglyngees, not yet baptised, as other faithfull, alreadye christened dyd vse oft to say. *Quod fidelis nōrit, ē is, which ē faythful, or they ē be already baptised know or such lyke thyng, and would not then expessly declare*

Answer to certayne objections agaynst the
clare the trueth, touchyng the sacramente of the aul-
tare, for that it was not the maner to reueyle suche
misteries to those yonglynges: but to them was in
generall, as suffycient for saluation, prescribed in that
common crede, that they should beleue the catholike
churche: whych not onely was suffycient thāfor thē,
beleuyng the othere artycles of there crede, but is
suffycient at thys present also for vs, cōfirminge oure
selues in all poyntes to the common belese of the ca-
tholyke church, whych is the surest pyller that men
maye leane vnto, be they learned, or vnlarned, and
such a pyller, as who that moste strongly cleueth to,
is in most assured state of euerlastyng lyfe. ¶ There
are othere objections vpon. iiii. partyculer artycles
of our crede whych are, that Chryst is ascended, and
sytte the at the ryght hand of God the father, & from
thense shal he come to iudge the quicke and the dead,
¶ Whych artycles yet beyng ryghtly vnderstanded,
woulde rather confyrme vs in the true catholyke be-
lese, of the presence of chrystes bodye in the sacrament
of the aultare, for as it is aboue nature for a mans
bodye to ascende, and aboue the worthynes of
manes nature, to syt at the ryghte hande of God the
father, that is, to be of equall power, and glozre wyth
God the father, and synallye, as it is aboue the au-
thoritye of mans nature, to geue sentence of eternall
deathe, and lyfe, vpon all mankynde, and yet euerye
good manne stedfastlye beleueth all these supernatu-
ral powers in Chryst, touchyng hys manhed, bycause
he is both God and man, and to god nothyng is im-
possible, euen so shoud we wyth like belese, knowinge
that Chryst is omnipotent, credite all other thynges
done

Objection.

Answer.

done, or spoken by Chryst, and be mooste certen, that how so euer they seme in apearaunce to oure reason, yet in verye dede they agree, and stande ryghte well wyth those foresayd.iii. artycles of our crede, & that though we cannot by oure wyttes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament, also, yet they must nedes be bothe beleued, because godes worde doth affyrme them bothe, and the catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Chryste is in heauen, in the visyble fourme of man, and in the sacrament, vnder the visyble fourmes of bzeade and wine, hys wysdome so ordeynynge, that wyth oure hartes we shoulde beholde hys glozpe, as he sytteth in heauen, at the ryghte hande of the father, and wythall shoulde fede on hys very body in the sacrament, to receaue the mozt grace, and therebpon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glozpe in heauen.

And al be it these solutyons myghte suffyle, and instructe sufficientlye the vblearned people, to answer, bothe to these, and al theee common objections, made agaynst the Sacramente of the Altare, troublynge muche the heades of the synple people, by there folye, in credityng euyl, and pernicious schole maysters, to theyr destructyon, where gyuing credite to the catholyke churche, they myght auoyde all daungere, and meryte a greate deal, yet to open further the falschod, and noughtines of the heretique teatheres, in our tyme, and howe glad, & wyllynge they are to abuse the symplitie of the vblearned people, ye shall haue here added, some moo objections

Aunswere to certayne obiections agaynst the.

obiections, and solutions geue to them, to this ende
that if the sayde symple people haue bene infected
with the sayd obiections, or suche lyke, they maye be
wel satisfyed in their conscience, & therbypon adhere
vnto the catholyke saythe, maynteyned, and ob-
serued in the catholique churche, out of whych, there
is no saluation. And to procede herein, thys is one o-
there common obiection that much troubleth the ig-
norant people, it is to wite. ¶ How can þe body and
bloude, of our Sauour Chyste, be in the blessed sa-
crament of the aulter, seing that not onely euill men
do many tymes receaue the same, but fyre also may
consume it, and other like chaunces may happen vn-
to it. ¶ For aunswere to whyche obiection, it is fyrst &
pyncipally to be sayd, that thys obiection procedeth
of a vayne curiositie of them whyche rather delyte
fondly to talke of thys high misery, then to prepare
them selues to receaue the same accordyngly. Sure
we are that our Sauour Chyste is nowe man in-
corruptible, and impossible, & uether by fyre, nor by
ought els, can suffer violence, and therefore where
it pleaseh hym of hys tender mercy and goodnes, &
for our great comfote and soule helth, by hys omni-
potent word, to turne the substaunce of breade and
wyne, into hys most precious body and bloud, in the
sacramente of the aulter, and yet so to make thys
turne, that neuer thelesse he suffereth the fourmes &
sensible qualities of the breade and wyne to remaine
in there nature, as they were before the consecraty-
on, it is to be vnderstanded, that the violence or
force that is, or maye be done to thys sacramente, is
done

obiection

Aunswere.

done onelye to the fourmes, and qualities sensible, which in dede are subiecte to passibilitie, & corrupti- on, but in no wyse, to þ vncoꝛruptible body & bloud, of oure Sauoure Christe, vnder them conteyned. Doo we not reade, I pray you in the fourth of Ma- thew, howe that our sauour suffered the deuyl, to to take hym, and cary hym vp into the pinacle of the temple, & afterwarde to the toppe of an high moun- tayne, and yet who doth not knowe that he suffered no bilany thereby at al? The sonne beames also ma- ny tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mā is with a greater vnion ioyned to the soule, then are the fourmes of bread and wyne, to the body and bloude of our sauour Christe, in the Sacrament of the aultar, and yet we know that mortification, pu- trification, and other suche lyke thinges chauncyng to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sau- oure Christ, was in vnitye of person, vnited to hys manhod, & yet none of the passiōs, paines, or griefes whiche he sustayned in his manhod, broughte byo- lence, alteration, or chaunge to his Godhed. For the Godhed is in alterable, & vnpassible. The simplicitie of Christen people, in the primatyue churche, was suche, that they beleuyng moste certeynly, the body and bloud of our Sauour Christ to be in the sacra- ment of the aultar vnder the fourmes of breade and wyne, dyd wythout al curious talke of the fourmes & accidentes, bende thē selues to be present at masse, wherein the myghtye woꝛke of consecration is

Aunswere to certaine obiections against

wrought by god, & wherein our sauour Christ also is, in fourmes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obtaining of mercye, and fauoure towarde vs, and the sayde people beyng at masse, they wyth most feruent deuotion, dyd pray, and dyd honour, the blessed sacrament of the aulter, the body and bloude of our sauour Christe, and besydes this they dyd oftentymes, wyth feare and tremblynge, prepare them selues to the worthy receyte thereof, and by suche their godly behauiour, they dyd purchase to them selues greates abundaunce of grace, where we by the cōtrary, and mo vnchristian behauiour, prouoke Gods wrathe dayly, more and more vpon our selues, and y whole realme. For nothyng soner styreth God to aueng-
aunce, then the presumption of such as wyl curiously enter into hys hydden secretes, and therebpō doo contempne all that, whyche by theyr seable wyttes, they are not able to vnderstande.

Obiectiō Another obiection is of the woordes of our sau-
oure, in the. vi. of John, where he saieth. *Qui manducat*

John, 6. *meam carnem, et bibit meum sanguinem, habet vitam eternam.* That is

to say. He that eateth my fleme, and drinketh my bloude, hath euerlastynge lyfe.

Upon these wordes they gather, that if in the sacrament of the aulter, be really the body and bloude of our sauour Christ, thē who so receiueth the sacramēt, must nedes enioye euerlasting life. But the scripture wit-
nesseth, that Judas receaued it, and saint Paule in
i. Cori. ii. the. xi. of his fyrst Epistle to the Corinthians saieth,

that

that. Who so receueth the sacrament vnworthely, receaueth it to hys dampnation.

¶ To this obiection, it is to be answered, that many sentences of scripture, are to be vnderstande, wyth a certayne restraynte, or limitation, as for example the scripture sayeth. *Qui credit in me, habet vitam eternam.*

That is to saye. He y beleueth in me, hath euerlastyng lyfe. And in the first Epistle of S. Iohn, & the fourth chapter it is wrytten. *Quisquis confessus fuerit* 1. Iohn. 4

quonia iesus est filius dei, deus in eo manet, et ipse in deo That is to saye. Who soeuer shall confesse, that Iesus is the sonne of God, in him dwelleth God, and he in God. There haue beene, and are thousandes whych beleeue in Christe, and that Christe is the very sonne of God, and yet shall not for all that bee saued, but eyther for lacke of true belefe, in other articles of the christian religion, or for lacke of good life, shalbe dampned. Thys condition thā is to be added to the foresayd sentences, yf in such belefe a mā dye, and therwith is saythful, in the necessarye articles, and out of state of al deadly synne, he shall thā wyth out any doute inherite the kyngedome of heauen.

So in thys present obiection, wee muste make a limitation, and say, that who so eateth, and drynketh worthely. &c. ¶ To the cōfirmacion hereof Sainct Augustine sayeth, in hys. xi. sermon. *De verbis domini. profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, & Christus in eo. Non ergo quocumque modo quisquam manducauerit carnem Christi, & bebit sanguinem Christi, manet in Christus, et in illo Christus, sed certo quodam modo: quē*

August
sermō. xi
de verbis
domini.

S. ij.

modum

Answer to certayne obiections against

modum utique ipse videbat quando ista dicebat. That is to saye, **C**erily, there is a certayne maner of eatynge that fleſhe, after whyche maner, he that ſhall haue eaten it, doeth dwell in Chriſt, & Chriſt in hym. Wherefore, note in what maner ſo euer a man dooeth eate Chriſtes fleſhe, and drinketh his bloude, he dwelleth in Chriſte, and Chriſte in hym, but he that eateth, and drinketh after a certayne ſpeciall maner, to whiche maner Chriſt had reſpecte, When he ſpake the foreſayde wordes. The ſame Saynt

*Idem contra
Cref.
gramaticum
cū li. i. ca.
p. 24.*

Augſtine in his firſt booke. *Contra Chreſcouium gramaticum* and the. **xxiiij.** Chapiter ſayeth thus. *Quid de ipſo corpore et ſanguine domini, unico ſacrificio pro ſalute noſtra, quamuis ipſe dominus dicat. Niſi manducaueritis carnē filij hominis. &c. nō ne idē apoſtolus docet etiam hoc pernicioſum male vtenibus fieri?* That is to ſaye.

What of the very body, and bloud of our ſauioure, the onely ſacrifice for our ſaluation: though he thereof our Lord dothe ſaye, vnleſſe ye eate the fleſhe of the ſonne of man. &c. doth not the ſame Apoſtle (meaning Paule) teach that it alſo is pernicious to them, that doo vſe it not duely, and rightfully?

Objec. **ii** Another obiection there is alſo, and it is this, Chriſt. (Ioho. **x.** and **xb.**) doth ſay. **I** am a doze, **I** am a vyne, and ſaint Paule. (**Pri. ad Corin. x.**) ſet ſuche lyke ſpeache, whyche ſpeache of Chriſte, and of ſaint Paule by thoſe places, doth not import, that

that Christ in very dede, by that saying was a dole,
 or a vine, or suche lyke, but speaking after that figu-
 ratyfe speache, or maner, he dyd meane that he was
 a fygure of a doze, of a vine, and suche lyke, and that
 he had the propriete of a dooze, of a vyne, & so forthe.
 Semblably (say they) when Christ at hys laste sup-
 per (takynge breade, and blessing it) dyd saye,
This is my bodye. And takynge the cup, & giuing
 thanks, dyd say, **this is my blood of the new**
testamente. &c. hys speache soo pronounced, and
 bettered, dyd not import, that Christe thereby dothe
 make of the breade and wyne, his body, and blood,
 but eyther he ment, that the breade and wyne was
 sygnes, and tokens of hys bodye and bloude, or els
 that they should be fygures of hys body and blood,
 and not hys very body and blood in dede, and con-
 sequently therefore, they saye, that in the sacrament
 of the aulter, there is neyther the bodye, neyther the
 blood of Christe, but bare material breade & wyne,
 beyng onely sygnes, token, and figures of Christes
 body and blood ther. ¶ For solucio of this obiectio, *Advers.*
 this may be sayd, that it is trouthe, that Christ, and
 saynct Paule in the places before alledged, doo soo
 saye, as is deduced in the begynnynge of thys argu-
 mente, or obiection, and trouthe it is also, that the
 speache of Christ, **I am a doze, I am a vine.** &c.
 doothe not importe that Christe, by that speakynge
 was in very dede a dooze, or a vine, but that he was
 a fygure of a dooze, and of a vyne, and had the pro-
 pertye of the dooze, and of the vyne. But when it
 is sayde that the semblable is of Christes woordes,
 this

Answer to certaine obiections against

This is my body, this is my blood, that is
neither true, nor doth it follow, either by the rules of
reason, or of scripture: for concerning reason, either
must we reason, and saye, that Christe alwayes in
his speaking dyd vse figures, metaphores, and
tropes, (whych to saye, is most false, as it appeareth
in the .xvi. of S. Iohn) either els we must saye, that
Christe dyd but onely sometymes speake in figures,
and not soo alwayes, whych being true, and there-
fore to bee graunted, it followeth not in reason, that
though Christe in the .x. and .xv. of saynt Iohn. &c.
dyd speake figuratylly, that therefore, here in these
wordes of Christ, this is my body, this is my
bloude, he dyd also speake figuratylly, wherefore,
let these sely soules, that haue bene seduced by this
kynde of argumentes, aske theyr teachers, whether
they can maintayne, and defende this their owne
argument, wyth so feable a consequent, or noo. And
yf they can not, then tel them that they be very bar-
lettes in dede: and as for the rule of scriptures, that
is of the circumstance of the letter, & of other places
of scripture, conferred with the same, to gather therof
the very meaning of the thing: an example, whereof
we haue Iohn. ii. and .xvi. And here the vnlerned
are to be taught, that although in the prophets, and
the hystories of the olde testamente, tropes, and fy-
gures are receyued, and allowed, forasmuche as by
suche tropes, and figures, the thing spoken, is more
vehemently declared, and set forth, yet as the excel-
lent prelate, and notable great clerke, the Lorde by-
shop of Winchester, now most worthy Lord chaun-
celor

celor of England, in his learned booke of confutation
of heresies, against the sacrament of the altar, doth
prudently aduertile vs, & clerly affirme) in þe doctrine
& preceptes of the now militat church, all thinges of
our religion, & faith, ought to be take simply, & plai-
nely. And in very dede, yf in the sacramēt of þe altar
were not þe true body of Christ, but a figure, & a signi-
ficatiō onely of it, thā þe sacramēts of þe new testamēt
shold haue nothing more, but rather lesse, thē þe sacra-
mēts of þe old testamēt had, which is against þe catho-
like doctrine of the church, & against al good reaso.

¶ An other obiection is this, Christ at hys last sup-
per, takynge the chalice, o; cup into hys handes, dyd Obiectiō
after that he had blessed it, saye. **This cup is the
new testamēt, in my blood.** And seying these
wordes must nedes, as they say, be taken fygurati-
uely, inasmuch as the very material cup it selfe, was
neyther the new testamēt, ne yet the blood of Christ
therfore like wyse, these wordes also whiche Christ,
taking bread into his handes, blessing it, saying, **this
is my bodye,** must nedes be taken figuratiuely.

¶ For answer wherunto, we may say, as we did sai Answer.
before, to the same obiection, that this argument is
nought, & very euyl framed, for thoughe we dyd ad-
mit a figure to be here in the cup, yet it soloweth not
therby, þe we must nedes take þe other spech, touchig
þe body to be fyguratiue also, especiallye for þe in þe one
speache, it is to wit, touchig þe body, al the circūsta-
ces of the texte, & course of scripture, do enforce vs to
take the speche, properlye wherein the other speache
touchinge the cup, al the circumstances of the texte,
and course of scripture dothe impozte the contrary.

Answer to certaine obiections against

Obiectiō ¶ An other obiection is, that Christe hath but one true natural body: now (say they) one true naturall body can not truely be but in one place, therfore say they, seyng Christes body, is truely in heauen, it can not be truely also in the sacrament of the aulter.

Answer. ¶ For aunswere wherunto maye be sayde, that in dede it is true, that Christe hath but one true naturall bodye, and where they saye, that one true naturall body, can not be, but in one place, it is also true, after one, & the selfe same maner of beyng, but after dyuerse maners of beyng, one body, maye be sondry where, yea, and at one time to, it is to wyt, in heauē in the visiblie fourme, and maner of man, and in the sacrament of the aulter, vnder the fourme & maner of breade and wyne, and in eueryche of them, really and truely so, in those respectes, God beyng therein the doer, who is omnipotent.

Obiectiō ¶ Ther is also an other obiection, and that is this; God can make man, but man can not make God: nowe saye they, yf the true body of Christe were, really, and in dede, in the sacrament of the aulter, thā the priest which is a man, should therby make God, but mā can not make God, therefore in the sacramēt of the aulter, ther is not y very true bodye of Christ.

Answer. ¶ For aunswere wherunto, is to be sayed, that this obiection proceedeth of a greate ignorance, for he that maketh this obiectiō, taketh y the priest sayng masse, and pronouncing the wordes of cōsecracion, doeth make god, where in very deede, the priest goeth aboute no suche thinges, and yf he dyd, neyther he, ne yet god him selfe can make god, but the trueth is

is that the pzeist being the minister of God, and god beyng there the woꝝker with his woꝝd, by the pzeist pꝛonounced, there is caused the very body of Chꝛyst to be ther present, wher it was not ther befoze, & yet no new bodi ther made, but þ bodi ther pꝛesēt which lōg ago was boꝛne of the Myꝛgin Mary, the same) I saye) in substance, is there present onely vnder the formes of breade and wyne.

¶ An other obiection there is, an that is thys. **S.** Luke, in the .xvii. chapiter of the actes, doth testyfy that **S.** Paule, being at Athēs, & in the mars stret, befoze the counsell there, dyd say, amongeste other woꝝdes, that God doth not dwell in temples made with handes, wher upon the vnlearned, vnlearnedly doth gather, that seying the materiall tēple is made with handes, and the sacrament of the aulter is in þ sayd materiall temple, it foloweth (say they) that the body and bloude of Chꝛyste, can not be in it, because God doth not dwell in temples made with handes, And thys obiection hath bene soo much lyked, and commended amonges the pꝛoceding pꝛechers abusing þ ignoꝝaunt þ they thought it ineuitable, & therfoze abusyng the said people they caused it to be sette by, and paynted foꝝ a gape shew in the temples.

Obiection

Answer

¶ Foꝝ Answer wher vnto, this is to be told you þ there is a great difference betwene beyng, & dwelling in a place, foꝝ a great manye of you, (I doubt not) haue bene bothe in the cheape syde, in Poules churchyarde, yea and Poules churche to, where ye haue not, with moſte due reuerence, bled, and behaued your selues, and yet I am sure that ye dwell not

¶ i.

there

Answer to certeyne obiections agaynst the
there. In dede, God is proper lye sayde to dwell in
heaven, because he ther doth shew, and manifest his
great glozy, and in the hartes of iust, and good peo-
ple, he his also sayd to dwell by grace, but as for o-
ther places, he is in them beyng, but not dwellinge.
And as concernyng the beyng, of God in the Sacra-
ment of the aultare, forasmuch as there is the verye
sustenance of Chrystes naturall and true bodye, and
bloude, taken of the Uirgin Mary, and that the dy-
uinitie is, in vnitie of persō, inseparably vnited, and
ioyned to the saide bodye and bloude, therefore wee
must say and beleue, that the godhed of Chryst is in
the sacrament of the aultar, with his humanitie, in a
very speicall sorte, and doth not threby dwell in the
sayd sacrament, and soo this obiection is not woorth
a good button, for all the bygges that haue bene
made of it.

Other fond, and folysh obiections, ther are, which
are not woorthye to be answered vnto, and therefore
are not nedeful to be touched, exhortyng you there-
fore in Chryst, firmly, and stedfastlye, to beleue the
doctrine of the catholike church herein, and so shall
you auoide daunger, please God, profite youre selfe,
and (lyuing well) come at the last to ioye euerla-

sting, which graunt vnto vs the father, the
sonne, and the holy ghost, to whom
be honoz and glozy for ever.

Amen.

Tetrastichon in immodicam presentis
temporis pluuiam.

Obsecro quid sibi uult ingēs q̄ ab æthere nimbus
Noctes atque dies sic sine fine ruit?

Mortales quoniam nolunt sua criminia flere.

Cœlum pro nobis soluitur in lachrymas.

CA Dialogue betwene man and the Ayre of
lyke effecte.

Man.

These stormy howres, and ragyng floades ē dayelye
vs molest.

Alas ye heauens, what maye thys meane, is Nature
now oppressed.

The Ayre,

Thou man thy case, thy wycked state, whye wylte
thou not lament.

And spedely gods grace receiue, and duly do repēte.

Thy sinnes so great, and eyes soo drye, thy wofull
ruyne nyghe,

For the oure strenges downe cause to power, thys
plague doth cause vs ypghe.

All creatures eke with vs nowe mourne, thy recheles
stubbourne harte:

Alas wepe thou, that we maye cease, and thus ease
thou thy smarte.

*Domine saluos fac regem, et reginam et omnes
qui eis bene nollunt.*

Imprinted at Lon=
don in Poules churchyarde, at the sygne of
the holy ghoste, by John Cawodde, Pryn=
ter to the kynge and Queenes.
Maiestyes.

Cum priuilegio Regiæ maiestatis.